

THE STUDENT WORLD

A quarterly magazine published at 13 Rue Calvin, Geneva
by the World's Student Christian Federation

PHILIPPE MAURY, *Editor*

VOLUME XLV

Second Quarter, 1952

NUMBER 2

EDITORIAL

"I never read books before reviewing them ; it prejudices one's mind so," said Sydney Smith. That is the difficulty in discussing the topic we have chosen for this issue of *The Student World*. All of us are, in one way or another, "prejudiced" when we discuss men and women and their relationships. Sex and love, marriage and family are all such an intimate part of our human condition that no one can stand withdrawn, pretending to be an objective tribune, giving unbiased judgments on them.

The difficulty of dealing with such an intimate subject should not, however, deter us Christians from carrying on the discussion. It will be carried on whether we wish it or not, particularly in the student world, and it is well for us to understand what our position is and why we hold to it. Students are existentially involved in these matters in a way which is hard for us to appreciate even when our student days are only shortly behind us. For many of them it is the common assumption that the Church has nothing to give them to resolve their perplexities except narrow, rigid, and unreasonable injunctions based on outmoded social customs. And often they are right.

When we met together last summer at the Study-Chalet to consider this subject it was surprising to find how many of our S.C.M. members share these same suspicions. They have grown up in Christian communities (including the S.C.M.) which have left these matters aside as being "unclean" and they desperately felt the need for guidance in their thinking. It was a new discovery for many to find that there was, in fact, a biblical view of sex, marriage and the family, and that its writers such as

St. Paul dealt with these things in such a frank and open way that it was perhaps a bit "shocking" to our puritanically-conditioned minds. In short, we discovered at the Chalet, as it is hoped others will discover through this issue of *The Student World*, that Christians do have something to say about how men and women are to live together, and something which is very relevant in this time of questioning of traditional values and moral and spiritual standards long taken for granted.

The most important thing we have to say is that this relationship is "holy". That just about sums up all of our differences with current secular views as we meet them in our newspapers, our novels, our films and popular songs. We must believe as men and women that God has given us to one another, not only for our joy and happiness, but as His chosen means for realizing the whole person. It is together, as our theologians point out, that we form the true "image of God".

Realistic as the Christian view of human love is, it is an exalted view. "Father", "Son", "household of faith" are only a few of the family images which one finds throughout the Bible. At its highest level one finds St. Paul in Ephesians making the daring analogy between Christ and His Church and the relations of man and wife. Few things illustrate the revolutionary implications of the Incarnation more clearly than this: dish washing and clothes lines have something to do with the deepest mysteries of Christ. It is not by chance or false modesty, therefore, that the Bible speaks of the sexual relation as "to know". As the estranged husband says of his wife in T. S. Eliot's *The Cocktail Party*, "I must find out who she is, to find out who I am." Not only in the understanding of our human personality but also in the apprehension of divine truth, it is ultimately not through intellectual efforts, or logical analyses, but through involvement with others, through personal relationships, that true knowledge comes.

So it is hoped that these following contributions, some originally given at the Study-Chalet and expressing different theological and cultural points of view, may be a useful introduction to and a stimulus for further consideration of this subject by the members and Movements of the Federation.

K. R. B.

One Flesh, One Spirit

PHILIPPE MAURY

The Bible, even in its first pages, speaks of marriage, of its wonderfully human character, and also of it as a Christian mystery. The first chapters of Genesis give two stories of the divine institution of marriage, and if one studies them successively he may begin to discover the infinite richness of the marriage union. It would indeed be wrong to stumble over the differences between these two texts ; Genesis does not pretend to be a historical or physiological work ; it announces to us the Word of God to which we are called to open our hearts in order to live by it and to obey it. Both sacred writers have, each in his own way, told a story of the institution of marriage ; the terms, the images differ, but the spiritual reality remains the same : marriage has been since the beginning instituted by God for our good.

According to the first account (Genesis 1 : 26-28), God creates man in His image and thus creates him male and female ; and He orders him to be fruitful, to multiply and to replenish the earth. Then God, beholding man in the midst of creation, sees that all is very good. According to the second account (Genesis 2 : 18-25), God, having created man and entrusted to him dominion over the creation, sees that it is not good that man should be alone, and decides to make him a "help" similar to him ; it is from man's flesh itself that the woman is then formed, and "she shall be called woman (*icha*) because she was taken out of man (*ich*), and therefore shall a man leave his father and mother and shall cleave unto his wife and they shall be one flesh."

It is not good that man should be alone

It is striking that these two accounts insist almost in the same words on the *good* character of marriage: "It is not good that man should be alone..." "God saw that it was very good." One may therefore legitimately wonder why Christendom (mainly in countries of the Roman Catholic tradition) often came to identify the union of the flesh with original sin, thus distorting

biblical truth to such a degree that our Western culture is still infected by this pseudo-Christian concept. We should recognize, however, before condemning this, that the ambiguity of the word "flesh" is partly responsible for the unfortunate confusion. The New Testament often associates flesh and sin, but flesh does not mean only body, as in our modern language. If in these stories of Genesis, flesh applies primarily to the body, in biblical language in general flesh refers to man's entire being — body, soul and spirit. It could almost be translated by the philosophical term, human nature. On the basis of this definition it may be understood why flesh is often identified with sin, human nature having been perverted since the Fall, tainted by original sin. But it also indicates why this does not imply that marriage, the union of the flesh, is sinful as such. The Bible intentionally emphasizes the anteriority of the institution of marriage to the Fall, affirms its goodness according to God, and makes it an integral part of man as he was created in the perfection of the divine work.

In the image of God

According to the accounts in Genesis, marriage is good because it truly fulfils God's creative work, by bringing together in a wonderful union the two inseparable parts of the same creature. Man created in the image of God must not be alone ; he must be *with* a companion similar to himself ; he must live *for* her ; his true destiny is fulfilled in an encounter, and this encounter is marriage. God Himself decided not to remain alone but to give Himself a creation. In the same way as He chose to be Lord of love for that creation and for its jewel, man, so He decided that man created in His image, according to His likeness, should be with a companion formed in his human image, according to his human likeness, and be bound to her by human love, which we shall see must also be modelled on the love of God for man.

One flesh

For the Bible love is characteristic of marriage — physical love first, of course, and almost fundamentally. It may be shocking for our impenitent idealism that revelation emphasizes

so much the physical union, sexual intercourse. Nevertheless, if we wish to remain in the framework of that revelation, we must recognize that marriage is based primarily on the sexual act. That is why Roman Catholic dogma clearly states that the sacrament of marriage is not the ecclesiastical ceremony but the physical union of husband and wife. One cannot fail to recognize in reading the first Epistle of Paul to the Corinthians (6 : 16) that even the furtive union with a prostitute, shameful and fast forgotten, is substantially identical with marriage as we normally conceive it : it achieves a true unity of the flesh. This implies that all sexual intercourse is indeed marriage, even though the true marriage union is banned from it by the attitude of the man and woman.

But marriage does not consist only in that physical union, however essential it may be. All the New Testament recommendations to Christian husbands and wives underline this. The union of the flesh, founded on sexual intercourse, involves the whole being of the man and woman who unite with each other, and not only their bodies. "The wife hath not power of her own body but the husband, and likewise also the husband hath not power of his own body but the wife" (1 Cor. 7 : 4). To be married is to be at the disposal of one another, to live for one another, to sacrifice self for one another, to be one another in a full union of body, of soul, of spirit, to be one heart, one mind, one intelligence, one feeling. "He that loveth his wife loveth himself" (Eph. 5 : 28). Whereas the wife shall submit herself to her husband, the husband shall treat her with consideration, kindness, tenderness. At each moment of their common life husband and wife shall thus be entirely with one another, living for one another, achieving a perfect union of the flesh in mutual love.

God's wisdom

That is how man may discover that marriage is a good thing prepared for him by God. In spite of his sin he will restitute in marriage the unity which God willed since the beginning. Even without faith he will unconsciously experience this will of God that man should not be alone. Marriage is good, not because in our lives as men and women we discover that it is

valuable, useful, even necessary, because we are happy in it, because, in a word, it satisfies our needs, but because God called it good, because He created us for marriage, because He chose it as a means to accomplish fully our human destiny. It is always difficult to accept the fact that God's wisdom thus pre-exists, transcending our human wisdom. In relation to marriage, as well as everything else, we would prefer to decide on the basis of our own reflections and experiences; but as Christians we are first called to believe, to put our complete trust in the grace of God, because it is His grace and not because it is convenient for us. Marriage is for us a matter of faith and not only of natural inclination. And in faith we shall discover the richness of marriage, infinitely vaster than we would have naturally imagined, infinitely vaster than what the best non-Christian couples can enjoy. Marriage is not only the achievement of the natural union of the flesh; it participates also in a much higher unity, the supernatural unity of the Holy Spirit.

Eros and agape

We have seen how closely the accounts of Genesis relate the creation of man in the image of God and the institution of marriage. We have said how marriage as encounter, as common life of two beings, is, in a real sense, analogous to the relation of love between God and His creature. We must now insist on the supernatural character of that love relation. We are indeed accustomed to speak of love in season and out of season. What floods of post-romantic sentimentality, in literature, films and magazines, have been devoted to that inexhaustible theme! Our modern vocabulary is too poor, or perhaps that poverty is only a reflection of its non-Christian, or at least pseudo-Christian, character. Christian theology makes a categorical distinction between two concepts which we normally translate by the same word: love — concepts which, for lack of other adequate terms, we call by Greek words: *eros* and *agape*. These concepts do not aim at the distinction which we would easily accept between physical, sexual love and ideal love, moral or intellectual; the Bible ignores idealism, and it could be described as materialistic as well as spiritualistic. The real opposition lies between, on the one hand, love in the image of God, God's love for us and

our loving answer to it, and on the other, love as desire, aspiration, conquest of whatever object, be it another human being or a thing, or even God Himself — no longer the God of Jesus Christ who created us in His image, but the god which we make in our own image. *Eros* has nothing indeed to do with *agape*, since the former, merely human, marked by original sin, is an effort of man to fulfil himself, while the latter, proceeding from God alone, is not man's step, but the result of God's revelation, the work of the Holy Spirit in us.

One spirit

When we define marriage as the union of the flesh, that is, of the body, soul and spirit, it might seem unnecessary to define love, since the marriage relationship is universal, common to all men, Christian or not. It is in this way that it may be said that marriage participates in the order of creation, concerns all men, even outside faith, by its very nature. But it becomes evident if the term "in the image of God" is considered, that other notions, other distinctions must intervene. Created in the image of God, man is the object of His love, that unique divine love so different from earthly love. Man is destined for God's *agape* and not for egocentric love, that is, *eros*. Marriage according to God's Word cannot be reduced to such egocentric love, for it participates in the richness of the mystery of the divine *agape*. He also learns that marriage is not only union according to the flesh, to human nature, but union according to *agape*, union in the love of God, for God, and by God, union by the Holy Spirit of God. That is the real sense of the title of this article: "one flesh, one spirit". It is not a question of opposing body and soul, or of affirming that both are involved in and through marriage, but first of all of stating that there is no true Christian marriage if the natural union of the flesh is not accompanied, transfigured, by the spiritual union; which is to say, not according to a particular human faculty but according to the living God Himself, the Holy Spirit, God in us. In marriage Christian husband and wife must not only belong fully to one another, "with all their heart, with all their soul, with all their mind, with all their strength"; they must be fully *for* one another, by being one together for God, which means

sharing a common faith, a common hope and a common love. The marriage communion depends on prior communion of husband and wife together with their Saviour. More precisely, real Christian marriage implies that husband and wife share the same faith ; even more, that they be the same faith. Made one flesh by marriage according to nature, they are called to fulfil this union of the flesh through living by the same Spirit.

One faith

At a practical level, this seriously questions the very concept of mixed marriage, of the union between a Christian and an unbeliever, or even, to a lesser degree, between members of different confessions. One must be careful in such matters not to legislate *in abstracto*. The New Testament recalls us to humility and caution when, speaking of such unions, it says that "the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband" (1 Cor. 7 : 14). But it must be remembered that the Apostle is speaking of people already married, not of those who are considering their future marriage ; he does not recommend mixed marriages — he only tries to avoid divorce for reasons of faith. Nothing in his words allows us to minimize the danger of such unions : the danger that husband and wife incapable, at least provisionally, of being united in the same faith, be thus incapable of realizing the fundamental intention of marriage according to the divine institution which is a reflection of the image of God in the unity of one flesh and one spirit.

It seems, indeed, that in these matters any human consideration, however wise it is — age, physical attraction, social situation, community of character or tastes — should be held as secondary. Nothing can be substituted for the unity born of a truly shared faith. But once again, absolute theories on Christian life cannot be formulated. Not only should Paul's words be recalled : "It is better to marry than to burn" (1 Cor. 7 : 9), but one must convince one's self, however difficult it is, that faith is no human capacity or achievement but a miracle of God's Holy Spirit, and God can do what man cannot. God must not be tempted, but not forgotten either. Prayer, once again, is the only solution to the dilemma.

Imitators of Christ

In that respect marriage is, first of all, in the realm of Christian faith ; it participates not only in what is called the order of creation, but also in the order of redemption, in Jesus Christ's work of salvation. Here all of chapter five of the Epistle to the Ephesians, in which Paul affirms that relation, should be read, in particular these verses : "Wives, submit yourselves unto your own husbands *as* unto the Lord . . . Husbands love your wives even *as* Christ also loved the Church and gave himself for it . . . This is a great mystery : I speak concerning Christ and the Church." The Apostle here establishes a clear relationship, one could almost say an analogy, between marriage and Jesus Christ's redeeming work. He gives as a model for the married life of Christian husbands and wives, the relationship between Christ and His Church. If someone wishes to know how to love his wife or husband, he should look at Jesus Christ and His Church. "Become the imitators of God as beloved children, and walk in love in the example of Christ who has also loved us" (Eph. 5 : 1-2). That mutual consideration, that kindness, that married love committing the full human being, must be in the full sense of the word an imitation of Christ's love for His Church and of the love which the Church must give as an answer to her Lord. Christian marriage, according to another Pauline expression, consists in having towards one another "the mind which is in Christ Jesus" (Phil. 2 : 5). It may thus be said that the redeeming work of Jesus Christ illuminates, explains the nature of marriage : it teaches husband and wife the meaning before God of a true encounter, of a true life for one another, of a true self-giving to one another, of a self-sacrifice for one another.

Marriage as parable

It seems possible to go even further, but with caution and in adoration, for Paul reminds us that "this is a great mystery", that is to say, first of all, a hidden truth, somehow secret, with which one cannot tamper. Nevertheless it seems certain that marriage is not only illuminated by the light of Christ's love for His Church : it is also an image, imperfect indeed, but real,

something like a parable of God's love for His people, of Christ's love for His Church. The first reality, the only truth is, of course, the redeeming act of God, but it pleased God that this great mystery should find a sort of reflection in human marriage. All marriage, even of the non-Christians, is, in a hidden way, a proclamation of the good news of God's love, and therefore of Jesus Christ. Marriage, the encounter of two beings, is a reminder of the primary will of God not to be alone, not to be for Himself, but to be for man, for His chosen people, for His Church. In that way marriage since the beginning of the world is like a prophecy, a hope, an image of Christ's union with His Church. Husband and wife can in their marriage know, through faith, a unity which infinitely surpasses that of the flesh, however wonderful — the mysterious but glorious unity which on earth already participates in the Kingdom of God.

Marriage as witness

This amounts to saying that Christian marriage is in the Church. By communion in faith through the action of the Holy Spirit, marriage is creative of an elementary cell of the community of the Church. That is why the couple can never be content with a dual egoism — either material or spiritual — they are a manifestation of the Church. In so far as they share the faith of the Church, husband and wife are always called to be the Church *for* others, within and without the Church. Not only must they, like every Christian, bear witness individually to the grace of Christ, but, as husband and wife, they have an original, a specific witness to render. Their conjugal behaviour, their manner of living out in marriage the divine love, must implicitly call the attention of others to Him who is love, *agape*, in whose likeness we have been created and whose love we are called to imitate.

Sin separates

We have thus far considered marriage apart from sin, and it is obvious that if we maintained such an attitude we would reach erroneous conclusions. We are sinful; too many things remind us of that fact — too many things in our lives as hus-

bands and wives, whether present or future. How true is the story in the New Testament of the woman taken in adultery : "He that is without sin among you, let him first cast a stone at her" (John 8 : 7). We know that any self-righteousness in that realm is sheer hypocrisy, for "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5 : 28). Yes, the Fall has spoiled the divine institution of marriage, the unity of the flesh which God has given us. *Eros* has introduced into our human relationships its hard law of domination, conquest, egoism, lust for power. As sinful husband or wife, when we look to one another, we no longer know how to give ourselves fully, how to sacrifice ourselves, how to live for one another ; we aim first at satisfying our own desires, our tastes, our natures ; we are indeed awfully alone with ourselves, and the very appropriate punishment deserved by those who refuse to accept that God be with them, Emmanuel, is to be not only without God but also without neighbour. Sin breaks the unity of marriage, draws an iron curtain between husband and wife, isolates each in his pride and egoism. The story of Genesis also tells how the immediate, almost automatic consequence of the Fall is this solitude, this separateness. Adam and Eve, who were really one flesh, find themselves separated from one another. "And the eyes of them both were opened and they knew that they were naked ; and they sewed fig leaves together and made themselves aprons" (Gen. 3 : 7). The mutual confidence between husband and wife is replaced by shame, that is, unity is succeeded by enmity.

The law of forgiveness

However, sin does not destroy marriage ; it does not ruin God's creation as it should have happened, since "God cannot look on iniquity". God is not only Creator : He is also inseparably Redeemer. From the origin of all things, we belong to Jesus Christ the Saviour by whom everything was made (Heb. 1 : 2). It is to Him that we must go, humble and repentant, asking His forgiveness, His redeeming grace, together with the healing grace which can restore our marriage, however soiled, deteriorated, even ruined it may be. When by our sin we have destroyed God's gift of marriage, we may and must expect to

receive from Him a renewed, purified marriage, a new union of the flesh. In a way it is by asking God for the unity of the Holy Spirit that husbands and wives may hope to receive the unity of the flesh which they feel unable to achieve or to preserve by themselves. Here again we must remember the analogy between marriage and Jesus Christ's love for us ; the imitation of Jesus Christ is again the key. When the wickedness of human nature threatens to break a marriage, when the only hope for the preservation of that marriage is God's grace, the task of the husband and wife is, in the image of that grace, mutual forgiveness. As in all human relations, perhaps even more than in any other, forgiveness is the golden rule in Christian marriage. It is not, of course, a matter of playing with human forgiveness ; husband and wife must not see in it an authorization to believe that everything is permissible. It is simply a matter of learning together and of praying every day anew, "Forgive us our trespasses as we forgive one another." It is by really imitating Jesus Christ's forgiveness and not by relying on human generosity that forgiveness will be the strength, the unshakable foundation, of Christian marriage.

It is surprising to note how often the Bible associates all the perversions of marriage — prostitution, adultery and sexual disorders — with idolatry. Whereas the people of Israel, worshipping other gods, is pictured as an unfaithful wife or as a prostitute, the Apostle Paul finds in idolatry the source of sexual disorders (Romans 1 : 18-28). When, therefore, the Christian is subject to all the temptations of sexual desire, it is in a return to Jesus Christ that he must search for and find the remedy and the victory — not in order to find a refuge in the ascetic refusal of the union of the flesh (except in the particular case of celibacy for religious reasons, with which we shall not deal here), but in order to receive from the Holy Spirit a real transfiguration of the union of the flesh.

Unique and indissoluble

Many young people, particularly students, today even more than in the past, consider lightheartedly, without realizing the seriousness of their attitude, the perversion of marriage which free union represents. I do not speak here of the various forms

of flirtation which often amount to the same thing. Even Christians sometimes do not see clearly why such relations are incompatible with their faith. Various justifications, more or less clever, more or less convincing, are presented on behalf of this moral laxity. It is useless to counter with moral arguments, either psychological or sociological. The only answer should be to reaffirm what marriage is according to the will and grace of God. The very term, free union, the conception of marriage as mere association by mutual contract on a basis of complete revocability, despises not only the indissolubility of the union of the flesh — "He which is joined to a harlot is one body with her" (1 Cor. 6 : 16) — but also the meaning of marriage as imitation and parable of God's love for His Church. This amounts to substituting *eros* for *agape* in marriage, to living according to our own desires and not according to Jesus Christ's love, indeed to deifying ourselves and worshipping Mammon, the god of riches, of possessions, in which the Gospel sees the chief rival of the God of Jesus Christ.

The same attitude must be taken in relation with divorce. As a general rule divorce brings to an end for human reasons the unity of the flesh willed by God, and substitutes for the unity of the Holy Spirit the division of human pride, covetousness, egoism and hatred. In brief, marriage, as the achievement of a union between two beings, is substantially unique and indissoluble — and indissoluble (we are permitted to hope) even within eternal life. People will not indeed get married after the resurrection (Matt. 22 : 23-30), and the words "one flesh" lose their meaning in the perspective of the Kingdom in which all things will be made new. It remains that everything on earth, which is according to God's will, will continue risen and glorified, but still recognizable. That perspective, however mysterious, must be another reason for giving thanks to God for the wonderful vastness of the grace of marriage.

A prolonged union

I have not yet spoken of procreation ; however, as we noted in the beginning, the institution of marriage includes the order to be fruitful and multiply ; bringing children into life is essential to marriage. Nevertheless, however essential, procreation is not

the *raison d'être* of marriage, as some theologies imply. Marriage remains first of all the achievement of the unity of the flesh under the transfiguration of the unity of the Holy Spirit. Marriage fundamentally concerns husband and wife, and even when it is not enriched by children, it remains a true marriage according to the divine order ; it retains its authenticity and prophetic significance. But it is obvious that the birth of children is a supplementary blessing of God to husband and wife. Children are a natural part of marriage and of its very unity. It is a great miracle that the appearance of a new being, far from separating husband and wife, is for them an additional tie, not only a psychological tie, creative of a new tenderness, but more deeply an ontological tie, prolonging the union in the flesh and participating also in the unity of the Spirit. The child, born of the flesh of his parents, bearing in his body, in his soul, in his spirit, the marks of that unity in the form of inherited characteristics, also benefits from their union according to the Spirit. The children of Christian parents are holy, says Paul (1 Cor. 7 : 14) ; the old Testament had already said that if God inflicts punishment for the iniquity of the fathers upon the children unto the third and fourth generation, He shows mercy unto thousands of those who love Him and keep His commandments (Exodus 20 : 5-6). How immense is the grace of God given in marriage ! Through marriage man is not alone ; he lives in the image of God who wills not to be without us ; through marriage he brings to life children who from their birth are not alone but sustained by the solidarity of the generations. Living *for* one another, husband and wife can also fully realize this unity *for* their children, and even the children of their children. Even before believing and knowing a personal communion with their Lord, our children are somehow enveloped by His ever-present grace ; they benefit from Jesus Christ's salvation. In that great joy marriage plays its role ; parents are indeed unprofitable servants ; Jesus Christ alone saves ; but at least the parents can rejoice at being called to this glorious service.

A Christian Approach to Sexual Relation

SHERWIN BAILEY

I have been asked to give the substance of my three lectures at the second session of the Study-Chalet in Norway last summer, and although space forbids more than a bare summary of what I said, I hope it will refresh the memories and clarify the notes of those who heard me, and will indicate to others the direction my thoughts have been taking. This, let me emphasize, is indeed an 'approach', an exploration, a theological adventure; neither in the strict nor in the colloquial sense does it pretend to be 'dogmatic'. I mention this, lest in their necessary brevity any statements should be construed otherwise than I intend. Despite the Church's constant concern with the problems of sexual relations, I believe we are now only at the threshold of a true understanding of love, marriage, and God's will for man and woman. In this paper I attempt to suggest certain considerations which seem to me integral to such an understanding.¹

I. LOVE

Love is the essential factor in marriage². Many, however, would dispute this, due, in no small measure, to misunderstanding of the nature of sexual love. Its real content is not appreciated, simply because it has never been considered as a distinct experience in itself, and not a mere variant of some other kind of love (or lust). Several factors even hinder a clear approach to the subject: the contemporary climate of opinion, fostered by the pseudo-romanticism of the film and the popular novel; the identification in many minds of sexual love and physical intercourse; the seemingly endemic 'passion-element' in Western culture³; and that curious dichotomy of human experience which results in the restriction of 'love' to the

¹ I have not included here the question of the family since it is dealt with in other articles, but I am concerned with the basic husband-wife relationship.

² See N. BERDYAEV, *The Destiny of Man* (Eng. transl., pp. 302 ff.).

³ See D. DE ROUGEMONT, *Passion and Society* (*L'Amour et l'Occident*).

premarital relation — ignoring the fact that courtship and marriage are only different phases of the same basic love-relation. To understand sexual love, therefore, we must begin from first principles, and must proceed by way of an impartial analysis of the experience itself.

Fundamentally, love is an encounter between the *I* and the *Thou* in which we recognize and affirm the reality of the 'other' who stands over against us; in which we acknowledge the 'other's' personal existence even as our own, enter into his life, and accept him in all his concrete objectivity. Something which that 'other' does to us, and we to him, releases individuality from the bonds of egoism, so that empirical separateness and self-bound existence is transcended. This is the work of God the Holy Spirit, and sexual love is peculiarly able to be a means of liberation from self, involving as it does a real and lasting *henosis* on the basis of personal equality and radical, yet complementary, differentiation ¹.

We are prepared for this relational encounter by the unconscious interior formation of our ideal complementary 'image', and when, sooner or later, we meet with an acceptable approximation to this generalized image in one of the opposite sex who is physically, mentally, and spiritually attractive to us, we 'fall in love'. But there is nothing irrational or fatalistic about this meeting with the 'other'; the act of entering into relation is deliberate, involving a total self-giving in full committal to a concrete person whom we take *as he is*, or *as she is*, faults and sins as well as virtues being accepted. This sexual encounter means experience of another dimension, that of relation, which is outside space and time, and for that very reason it cannot persist unbroken, for there must be a return to the world of objects; hence the alternation of relation in love, as the beloved becomes successively *Thou*, and *He* or *She*. But both in their subjectivity and their objectivity, lover and beloved obey their vocation to fulfil one another's destiny.

Connected with this 'initial crisis' of love is a vision of potential perfection, in which, for a moment, the beloved is seen transfigured into the person she could, by God's grace,

¹ See M. BUBER, *I and Thou*, and *A Solovyov Anthology* (S.C.M. Press), pp. 150 ff.

become ; and mirrored in her transformed humanity the lover sees his own. So, for an instant, the possibility of new character and new life are revealed ; the lover even has a momentary sense that he has become what he has seen. Then the vision is withdrawn, but its memory remains, and from time to time it may be renewed. Through it there is seen something of the meaning of God's perfection, as well as a foreshadowing of the biunal perfection of the 'one flesh' *henosis*, and it is often accompanied by a real but ineffable insight into the meaning of the universe. Not least, it can awaken charity in the lover. This experience, as the literature of love shows, is both common and real, but it is exclusive also ; the onlooker, seeing nothing himself in the beloved, asks : "What can he (the lover) see in her ?" — forgetting that love is not blind, but exceptionally clear-sighted. The lover sees the beloved's faults and sins as themselves part of her potential perfection, for they are seen from the standpoint of redemption. The vision is no romantic, subjective illusion ; there is both transfiguration and illumination — and also a long and hard road to tread, before the work of grace is fulfilled in man and woman through love ¹.

Since the vision is not only given, but also withdrawn ; since the factor of relational alternation means a recurring lapse into objectivity ; and since the vision, though always exclusive to the two in relation, may yet be seen in more persons than one — fidelity, based on mutual acceptance and self-committal, is the moral foundation of love. Lovers are called to be faithful to the vision and to its promise, for their claim upon one another is, under God, absolute and unconditional. As they receive each other from the hand of God, so they are responsible to Him for each other, and for the integrity of their relation.

In sexual love three different, but equally necessary and important elements may be distinguished. *Eros*, the appetitive, self-seeking love is the measure of personal need of the 'other', and of the value set upon him or her. *Philia* is the love of friendship and exchange, of common concerns and the community of life in the 'one flesh' *henosis* ; it is a love which grows in significance with time. '*Agape*' (not simply the specifically

¹ See CHARLES WILLIAMS, *He Came Down from Heaven*, ch. 5 ; *The Descent of the Dove*, ch. 6 ; *Religion and Love in Dante*, and *The Figure of Beatrice*.

Christian *agape*) is the principle of altruism in love, the self-giving element in relation. Each must be present in every part of the common life, in due balance and proportion, from the beginning ; sexual love is more than merely physical desire, or pity, or comradeship, and these, by themselves, are wholly insufficient as a basis for marriage.

Love has also inevitably a tragic element. This is obvious, in that it is not immune from failure or betrayal, but tragedy also results from the clash of the two wills-to-power (though this is resolved in *henosis* at a deeper level than that of the conflict), and from the paradox of the community's necessary concern in the secret, intimate relation between the lovers. Their experience of the dimension of relation, which does not belong to space and time, may also create tension for lovers, for they may be tempted to assign an 'eternal' value to love, and to treat their relation as if it were, in its own right and inevitably, beyond temporality and immune from mortality. They have to be on their guard against this most insidious error of pseudo-romanticism.

From this analysis of the love-experience, let us proceed finally to the progress of love. I have already dealt with its unique initial crisis of 'falling-in-love', with all that this means in terms of personal relation. There ensues a long phase of development, early in which the actual marriage should normally come. Love is dynamic, not static, and alters 'qualitatively', but not, so to speak, 'quantitatively' ; it is not 'unchanging', save in its basis of total personal self-committal. It is here that fidelity plays its most important part as the integrating factor by which the changes and crises of life are woven successfully into the pattern of the common relation of husband and wife. It is the inventiveness of fidelity that can use new situations, the arrival of children, accidents, times and seasons, to further the progress and the work of love, which "deepens just because it has survived a crisis in which it might possibly have perished"¹. To this long phase of, perhaps, many decades there succeeds that of old age, whence alone it can be seen whether the marriage was failure or success. In the love of the aged, with its

¹ J. GUITTON, *Essay on Human Love*, p. 113.

deepened spirituality and its need of mutual physical nearness, we see the quintessence of love as it has been distilled from the relation by the working of God and of time. Here at last, where it is least looked for, is the fulfilment of love ¹.

II. SEX

One notable feature of our time may be said to be the 'discovery' of sex; this, and the removal of conventional restrictions upon the discussion of sexual matters, has resulted rather in the isolation of sex than in its relation to the totality of human experience — an isolation to which the Christian must be wholly opposed. 'Sex' commonly denotes, either the biological and anatomical features which distinguish male from female, or that area of thought and activity concerned with the physical relation between men and women, and everything connected therewith, such as courtship and marriage, promiscuity and prostitution, auto-eroticism and homosexual practices. We rarely think of sex as concerned primarily with the fundamental and inner significance of sexual differentiation, yet this is its most important aspect. Sex is not merely another function of the body (1 Cor. 6: 12-20), and can only be understood properly in the context of personal relation — that is, of love — just as it can only find its true expression within marriage, where love is growing and deepening.

The fact of sex invites the question: What is manhood and womanhood? — a question which confronts us with a mystery of personal existence that defies explanation in terms of biology, physiology, or psychology alone. Sexual differentiation is not simply specialization for generation, for reproduction is possible without sex, as we know from the life of the protozoa. On the other hand, nature's lavish economy in human sexuality suggests that, for man, sex has purposes other than, and independent of, procreation. Sex and love, in fact, are so linked that sex only finds its meaning in personal relation.

In attempting to explain human sexual differentiation two errors are possible: man and woman can be regarded simply

¹ See J. GUITTON, *op. cit.*, ch. 5 (French original: *Essai sur l'Amour Humain*).

as minor biological or anatomical variants of a single species, rather as mediaeval thought defined woman as a feminine man ; or they can be treated as two distinct but similar species. The Christian view of sexual differentiation avoids both errors by taking its stand upon the first (later) Genesis creation myth, in which the inspired writer reveals that "God created man in his own image, in the image of God created he him : male and female created he them" (Gen. 1 : 27). The term 'image' has given rise to extensive theological discussion, but its connotation here is quite clear. God is not solitary, but a divine Society, a Trinity ; his 'image' must therefore be, in some sense, a community of persons. God created man, not single, but a differentiated unity of male + female — Adam and Eve ; man, however, being finite, cannot reflect exactly the mysterious eternal unity of the Three-in-One, but only the personal distinctness of Father, Son, and Holy Spirit. Empirically, man appears as two separate beings, each possessing separate individuality, each a separate centre of consciousness ; yet these two beings are destined for, and capable of, a *henosis* closer and more profound than anything else in human experience. 'Man', indeed, is altogether unique, being a single unity of being differentiated within itself into two distinct but complementary beings, both incomplete in themselves, and both in need of the other. Their empirical independence must never obscure the fact that male or female by themselves are not truly 'man' ; only in the 'one flesh' union do they constitute the true 'image' of the triune God, and, in their biunity, integrate and fulfil one another. This is the explanation of the basic mystery of sex, and it is an explanation which can only be given in terms of personal relation — that is, of love.

Thus an understanding of sexual differentiation has profound significance both for marriage and for such questions as the place and destiny of woman in society. It is clear that every association of man and woman for work or for play must be basically conditioned by sex, for they can never meet on some neutral ground where sexual differentiation is meaningless or irrelevant. Sex can, therefore, be a truly creative factor in social life and personal relation, if only it is liberated from its almost exclusive connection with physical sexual experience ; men and women must be able to cooperate together with a frank

recognition that their association is deeply and properly affected by their sexuality, though it carries no implication of sexual love or physical intercourse.

Turning now to the specific function of the sexual life, coition, we notice first that in biblical thought every act of intercourse establishes a union in 'one flesh': "...he that is joined to a harlot is one body [with her]", for even in fornication, as within marriage, "they shall be one flesh" (1 Cor. 6 : 16). It is necessary, therefore, to distinguish between two kinds of 'one flesh' relation — the valid or authentic, and the invalid or false. St. Paul means that whenever man and woman join in the sexual act, they either affirm or deny by it all that intercourse means, but either way, they cannot escape its consequences ; fornication is not without its own results, for it establishes a 'one flesh' union which is a diabolical parody of marriage. Moreover, intercourse is always an act of the total self, with ineradicable personal consequences ; it is not merely something done on the periphery of experience, for it affects the man and the woman in the very centre of their being. Fornication, therefore, is a meaningless act, something done out of its context — quite apart from its moral character, and the fact that it involves using another person as an object. Only love and a common life can give intercourse a valid content.

Between husband and wife, however, sexual intercourse is something of very deep meaning, with both unitive and procreative purposes. The sexual act has not been properly considered in terms of personal relation, but has commonly been isolated and treated simply as a mechanism for generation, the relief of incontinence — and sensual pleasure. Too often, it has been regarded as in some sense 'impure', and for long the view held, that it had an inherently evil element. A protest must therefore be entered against all such implicitly blasphemous notions, for sexual intercourse, like every good act, is a means of glorifying God "in the body". It must consequently be set within the context of a God-centred life, and must be offered to Him — in intention before, in thanksgiving after — by husband and wife in their silent communion together.

All relation is essentially dialogic, and demands communication. The 'intercourse' of husband and wife — the act of

physical communion, in all its variety and complexity — is a specifically sexual dialogue, a means of communication by wordless speech in which are made the otherwise ineffable mutual disclosures concerning the significance of *their* love and *their* marriage ; in which they affirm all that *their* relation means. In their sexual dialogue, too, they are confronted with an ideal of union by which their marriage is contrasted and judged, thus disclosing the actual quality of their common life by the setting of a standard against which it can be compared. At a more profound level, intercourse is a means of knowledge (cf. the biblical term : 'to know', which is no mere euphemism) ; it is the act in which the meaning of manhood and womanhood is revealed — in which husband and wife come to know themselves in their own respective masculinity and femininity, and come also to know each other in the depths of their personal being.

None of this profound significance can belong to intercourse outside marriage, to a passing sexual act done for the sake of diversion, pleasure, or gain. The meaning of sex lies beyond itself, in a relation of total personal commitment expressed in a common life of which the intercourse between husband and wife is the focus and centre, but not the sum. Always, in the sexual act, there must be a deep awareness of the 'other', and a genuine dialogue. Far from being a 'bondage', marriage alone allows sex its necessary freedom, and to seek that liberty elsewhere is only to succumb to a subtle enslavement.

III. MARRIAGE

The lawyer, the canonist, and the theologian have generally defined marriage as a permanent and exclusive union of man and woman, effected by consent and by contract *per verba de praesenti*, implemented by publicity and certain approved forms, and directed towards cohabitation for the purpose of procreation and mutual help and society — the resulting union, if between Christians, being invested by the Church with sacramental character. That is to say, the prevailing view of marriage is primarily an *institutional* view, based on the right of the community to define and regulate sexual relations in the interest of social stability and public morality. But this institutional

view of marriage naturally takes no account of the interior and therefore all-important aspect of the union ; it pays no regard either to personal relation or to the love upon which true marriage must be based. It is necessary, therefore, to distinguish another aspect of marriage, the *ontological*, which represents the union in its essential character, and of which institutional marriage is only the embodiment or formal expression. This ontological aspect of marriage is denoted by the scriptural term, 'one flesh', and must be treated as primary in any serious consideration of the union between husband and wife. This does not mean that the institutional aspect of their relation can be overlooked ; it simply implies a recognition that marriage is something more than an institution pure and simple. It is, in essence, a specific kind of love-relation, having the sanction of society, and established by the final and irrevocable act of self-giving which is the first act of intercourse between husband and wife — it is this act, and not any consent or contract, that constitutes the union in its interior and ontological character.

Because of the basic unity of the love-experience, all that has been said about Love and Sex applies in full measure to marriage ; I shall therefore confine myself to those topics which have reference exclusively to the 'one flesh' union. The first of these concerns the ends or purposes of marriage, which have been variously stated, though the assessment has usually been made on the basis of an institutional view of the union. For the Fathers, marriage was primarily for the purpose of procreation, though it also afforded a remedy against sin by enabling the relief of incontinence. St. Augustine and the Schoolmen spoke of three *bona matrimonii* (*proles, fides, sacramentum*), and the Anglican Prayer Book of three "causes for which matrimony was ordained" (procreation ; remedy against sin ; and mutual society, help, and comfort). In Scripture, however, the Old Testament mentions only the unitive (Gen. 2: 24) and the procreative (Gen. 1: 28) ends, while the New Testament refers again to the unitive end (citations of the Genesis text, 2: 24, by Jesus and St. Paul), and also to an analogical end (Eph. 5: 22ff.). It is difficult to reconcile these conflicting views, and it seems clear that the ends of marriage, considered ontologically, will differ from its ends, considered institutionally. Yet for both

aspects of marriage it is arguably evident that the unitive end must take precedence over other ends, for the marriage in which a true and interior unity of man and woman is not attained, cannot adequately serve the purposes of the community or secure the good of the children, while it is obviously defective in its inward character.

The *locus classicus* for the analogical significance of marriage is Eph. 5: 22ff., though the 'one flesh' union exemplifies, in addition to the relation between Christ and the Church, the Triunity of God, the unity of God and man in one Christ, the union of the risen and glorified Body of the Lord with the bread and wine of the Communion, and 'the relation between the devout soul and God. In all these mysteries of the Christian faith we see a principle of union which is metaphysical and organic rather than arithmetical, and that principle is exhibited to us by marriage in intelligible terms, for there, too, we see husband and wife unite to form an organic coinherence or biunity in which they lose neither autonomy nor personal identity. Human finitude prevents our pressing the analogy beyond its proper limits, for man and woman cannot become 'one' as Father, Son, and Spirit are 'one'. Nevertheless, the marriage union is analogous to "the deepest mysteries of our religion", and it exemplifies also the pattern of human unity, and the unity underlying the phenomenal diversity of the cosmos — that unity which exists in the creative mind and will of God. Thus the unity realized in the 'one flesh' dyad points forward to the eschatological consummation in which all things are to attain fulfilment and unity through their recapitulation in Christ (see Eph. and Col.).

The ontological and unitive aspect of the 'one flesh' *henosis* has a vocational implication as important as that of its procreative aspect. Not only does the marriage union exemplify the nature and meaning of the Christian mysteries of unity; it demonstrates also how love can create human unity. None of the factors which divide the world (race, class, colour, language, culture, etc.), and none of the theologies which divide the Church, are so radically separative as the sexual differentiation which distinguishes man from woman, psychically as well as physically. The organic biunity of 'one flesh' in which husband

and wife coinhere is, therefore, an inspiration and a hope for mankind. Against all human division stands the mystery of the sexual *henosis* in which the true pattern of unity is set forth in terms of human relation, and love allays all fear of absorption, subservience, and domination — which is what much specious political ‘union’ implies. Every marriage, therefore, makes a real if incalculable contribution to the sum-total of the unity or division among men, and it is impossible not to feel that there is a reciprocal causal connection between the present state of the world and the present condition of marriage. Vocation to life as ‘one flesh’ means that husband and wife are called to realize in their union such a dynamic quality of love and such a profound and distinctive relation of biunity, that they not only proclaim, but actually help to bring about the unity in love and the peace which are man’s greatest need. The bearing of all this upon the equally important vocation of parenthood will be obvious, for it is in the home alone that there can be effective education for love.

To expound such an ideal of marriage and its vocation inevitably means to beg the question of breakdown and divorce, and the latter, in its various aspects, involves problems of theology and ecclesiastical discipline into which we cannot enter here. The view that marriage *ought not* to be dissolved seems, however, more accordant with relational principles than the view that it *cannot* be dissolved, and if this interpretation of ‘indissolubility’ is allowed, it suggests certain important considerations for the well-being of the *henosis*. Pseudo-romanticism of the ‘lived happily ever after’ order has obscured the truth that all marriage is *precarious*, and so far from being immune from failure, needs unremitting care and watchfulness if relational success is to be attained. Husband and wife can never, even for a moment, risk taking themselves or their union for granted, and always it is the moral element of fidelity that is the surest bulwark against breakdown. In this respect, as in others that have been mentioned, the contemporary situation in marriage owes much to the false notions and ideals which comprise the current climate of opinion, and it is essential to stress the fact that successful marriage must have a commonly accepted moral basis.

Towards a Christian Conception of the Family

BIRGIT RODHE

I was asked to write an article about "The Christian Family in the Plan of God". This is a task I cannot fulfil. Firstly, I always hesitate to use the term, "the plan of God", as it seems to me very hard to know anything very much in detail about it. Secondly, it seems most apparent to me that today is not the time to give any kind of well-rounded exposition of God's plans for the Christian family. If Sherwin Bailey is right in stating (see p. 127) that "despite the Church's constant concern with the problems of sexual relations, I believe we are now only at the threshold of a true understanding of love, marriage, and God's will for man and woman" — and I am sure he is right — we are, in certain respects, still more on the threshold of a right understanding of God's plan for the family. This, mainly, is why I cannot attempt to comment on a search towards a Christian conception of the family. What is written below was elaborated in three talks at the second session of the Study-Chalet at Skrimhytta last summer, and I want to express my sincere gratitude for stimulating discussions with leaders and members of that session — they will probably recognize on what concrete points gratitude is especially due.

The Church and the family

A wise person with wide ecumenical experience recently said : "It is extremely hard nowadays to speak to the Church about the family. It thinks it knows all about it and does not feel there is anything it can be told about it." This makes it peculiarly difficult to arrive at a new conception. In a Christian context, people tend to speak about these things, using the same words with very different meanings, standing on very different

levels in the search for reorientation. Reports to and from the World Council of Christian Education Assembly in Toronto, 1950, show exactly this confusing mixture of old and new, of old and worn affirmations about the Church's self-evident deep concern for home and family, and of groping and fumbling, but stimulating and inspiring, efforts towards finding something new.

As said above, the traditional attitude of the Church is that of one of the main upholders — if not *the* upholder — of the family. Yet there is a quite evident disbalance between practice and theory on this point. The Church preaches the family, but it works with individuals to the point of breaking the family¹. It calls children away into Sunday Schools, youth into youth leagues, mothers into women's Auxiliaries and fathers into men's groups of various kinds. There is seldom any real regard for the demands of family life in this kind of program, and still less is there any point that directs itself to the family as such — generally not even the main Sunday service.

The dangers with this kind of attitude are especially apparent on the mission field and in the young churches, a fact that has been analysed over and over again in reports from that area. Important signs of a reorientation are at hand². Yet, I believe it is not unfair to assert that the question about the place of the family in the young church is still very much an unsolved one, both theologically and generally in practice. This is also true of the West and the older churches. The Church still asserts that it knows all about the family, and yet, in its work it does not really count with it. It leads the choir of querulousness against the general breaking-up of family ties in our days, yet it does very little, if anything, in a constructive way to help build anew. But here, too, are signs of a reorientation, and Christian educators, especially in the Presbyterian and Protestant Episcopal Churches in the United States, are leading the way.

Historically, Protestant faith has always found strong expression in home and family life. Ralph Morton, in his most

¹ WERNER FALLAW, in *The Modern Parent and the Teaching Church* (1948), has an excellent analysis of this situation.

² As reported, for example, in IRMA HIGHBAUGH's *Home and Family Life* (1947).

stimulating book, *The Household of Faith* (1951), stresses this fact. "Down to 1500 the family was without Christian ritual. What made the Reformation possible, what made some kind of Reformation inevitable, was that by 1500 something had begun to happen to change the idea of the family. This was the beginning of one of the greatest of silent revolutions" (pp. 51-52). During the seventeenth century different Protestant traditions created strong patterns for the family within the Church. After the Pauline pattern Lutheran orthodoxy erected *Haustafeln*, household codes, wherein every member was given his or her well-defined estate in the worldly, as well as in the spiritual, realm. Within the conception of the priesthood of all believers, fathers and mothers received their specific tasks as priests of their household community, including children, servants and guests. The family was a well-organized, well-functioning unity, a cell of the Church as well as of society.

Probably, at least among Lutherans, Pietism did something to break down this unity by stressing the need for individual conversion and witness. But at the same time, the family was very often the basic unit of the revival movement, and neighbours and strangers were brought into family prayers which very often changed into common Bible studies and talks about personal religious questions. This character is still most evident in Pietistic groups, for example, in Northern Sweden and Finland.

The great threat to the Protestant conception of the family came with the industrial revolution. The Church started to use new patterns of work: the new organization of the congregation in voluntary associations and groups, the Christian movements for students, young men and women, etc. Free Church movements arose in countries like my own with an old tradition of established church life. Bible study in small groups grew in importance when family prayers gradually tended to disappear. These new developments gave the Church — within certain limits — fairly efficient tools for working in an industrial society, but they included no conception of the family. The blunt fact, as stated above, is that to this day the Church has acquired no new one. It still speaks about home and family merely in pre-industrial terms. In realizing that those days are gone, its response is mere nostalgia.

At the same time, surely, the Church has been and is an agent for building new homes in marriage and for blessing the great moments of home life, for example, in child baptism, confirmation, burial. This is why, among other reasons, the Church has to grasp a conception of the family as it is today.

The family in contemporary society

It is not possible or necessary here to repeat the frequently-made analysis of the status of the family in society today, which generally aims at describing the all but deadly crisis of family life. The question may be put, "Can the family be saved?", the title of a book on these problems written a few years ago by a Swedish Christian political economist, Margit Wohlin. Her concern is the small Western family, so vulnerable from within and from the outside. It is created by personal feelings of affection, and if affection dies, it tends to be broken up. It has few, if any, organic contacts with other families, neighbours or relatives; generally the husband's work has no connection with his home life, and his wife is closed in by household duties and above all by the care of small children, of which, therefore, she does not want more than two — at the most. As the husband is the sole financial support of the family, anything which happens to him is a fatal blow to the family as a whole.

The situation in the East is different, yet I presume the question of whether the family can be saved is a burning one there also. Old-time large families are broken up; small, westernized family units, built on personal affection more than on common economic organization, tend to take their place. To every family type in the world of today, totalitarianism offers a deadly threat by challenging its integrity and the basic claims of family loyalty. Added to all this are the consequences of international and national conflicts, the impact of war, racial conflict, migration, shortage of food and housing, and so forth.

Can the family be saved? I suggest that the most important thing to say about the family of today is not that it is dying, but that it is alive and will go on living. There is no strong evidence that, more than in any other age, young men and women do not want to marry and start families. Furthermore, psychologists, sociologists and the whole set of learned

people tell us of their constantly growing insight into the basic importance of the family institution in human life. On the basis of such discoveries, all social care of children works from the assumption that if possible every child should be given a home in a family, institutions being used only for temporary purposes. The great Russian experiment with institutionalized child education is officially abolished and disavowed (see, for example, Makarenko's lectures for parents!). Psychologists claim that the basic relations between parents and child during the first three to seven years are all-decisive for life, and judges and social workers, from their knowledge, for example, of juvenile delinquents, agree. The correlation between the behaviour patterns of parents and of their children is almost one hundred per cent, whereas day school teachers can reach a correlation of only a few per cent and Sunday School teachers almost none at all. These examples, chosen somewhat at random from very rich and steadily growing material, all point in the same direction. The great problem of the family in our time is not whether it will survive or not. It certainly will. The question is how, under what conditions, it will survive, what kind of a life it will be allowed to live in the whole set-up of a technical, thoroughly organized society. This is where, again, we ask for a Christian conception of the family and, based on this conception, a program of action for the family in contemporary society.

The theological basis of the family

It cannot be the task of laymen to produce a theology of the family, and the writer of this article is no theologian. Yet, in reading about and discussing these things, one cannot avoid stumbling on some basic theological problems. They shall be dealt with here in the form of comments and questions — I would hope for no better success than to irritate some theologians into working harder on these questions than they have hitherto done.

1. *The family in the Bible.* Although there is no doubt that the family is conceived of as a basic unity in both the Old and the New Testaments, peculiarly little is said directly about it, espe-

cially in the New Testament. The Church of Sweden, in making the second Sunday after Epiphany the Sunday of the home ("The Presence of Jesus Sanctifies the Home") can find no other Gospel texts than John 2: 1-11, the marriage in Cana; John 4: 5-26, the woman of Samaria; and Luke 19: 1-10, Jesus visiting the home of Zaccheus, which all have to be interpreted beside the main point in order to be used as a basis for sermons on the home. The starting point for a biblical foundation of a conception of the family must be the creation of man as male and female. To male and female God gives the double command: "Be fruitful, and multiply, and replenish the earth and subdue it" (Gen. 1: 28). This double task of procreation and subduing the earth is given to man and woman alike, as in the fourth commandment honouring of father and mother alike is commanded. The history of the Fall welds the family perhaps even more closely together "for better or for worse". It is the inescapable destiny of man and woman to be tied together in the family, for the woman to bring forth her children in sorrow, and for the man to eat bread in the sweat of his brow, in toiling to support his family.

Much of the family life that is pictured in the Old Testament seems very strange to modern, at least to Western, minds. This seems to suggest that whereas *God's creation of the family* remains, *types of family life* vary with times and countries.

2. *The family and the Law of God.* In Luther's words, marriage is a '*larva Dei*', a mask behind which God hides in order to vanquish selfishness and bring forth love and self-sacrifice. It would seem that this conception could be used also in the context of the family. God uses this human community to force men out of their shells of self, even out of that shell with which the one flesh union tends to surround itself. It is used to lead children out of their inborn selfishness into a life of give-and-take relationship, of regard and love for others as for oneself. God acts through His Law, behind a mask, vanquishing the selfishness of men.

3. *The family and redemption.* On this point I hesitate still more than on others to make any pronouncements. But is God, in family relationships, completely hidden behind the mask?

Does He not also reveal Himself ? "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it" (Eph. 5 : 25). *Even as Christ...* Further, Jesus uses the analogy of family life to demonstrate the relation between the Father and Himself, between Himself and His Church, between God and man. There would seem to be no greater sanctification of family relationships possible than this. Perhaps this is most clearly painted for us in the parable of the prodigal son. There God's love for the sinner, the central relationship between God and man in repentance, forgiveness and reinstatement is pictured in the love of a human father for his son.

4. *The family and the Church.* The family as the basic human community is also a basic unity within the Church. Husband and wife should experience with one another and with their family the kind of common life of love and unity that is the true life of the Church. And the children should have their first experience of a living together not only as children of a human family but as children of God.

5. "*He that loveth father or mother more than me...*" (Matt. 10 : 37). A shadow falls over any positive Christian teaching about the family. Jesus said little specifically about the family, though He made it quite clear that on this point also He came to fulfil, not to abolish, the law and the prophets. But in Matthew 10 : 37 and 12 : 46-50 and in Luke 14 : 26 He demands the putting aside of family ties for the sake of the fellowship of faith. Some would contend that this means that, to a Christian, ties of human relationships, for example, in the family, are broken down by Christ's absolute demand for individual loyalty. Does it not rather mean that in times of conflict, His demand comes first. In another situation, family loyalty may be loyalty to Christ Himself.

6. *Marriage and creation.* In the theology of marriage, an important point is the purpose of marriage. For a long time procreation was considered as the one and only purpose. Today, generally, procreation is placed as one of several purposes. I always feel uneasy with both these solutions of the problem. The one flesh union cannot be considered as a means to an end. But inherent in the union of the one flesh is a creative

urge. Let me use, in an un-poetical translation, the words of the Swedish poet, Karl-Gustaf Hildebrand: "Our love wants more than itself, wants to suffer, to be liberated, to create a God, a deed, a son." There is a creative urge in every stage, in every act of love. There can certainly be creation also in a childless marriage, of "a God, a deed". But the unique creation of marriage is the child. This act is no mere incident in the life of the one flesh union, nor is it a justification for marriage or for the sexual act. It is a necessity, inherent in, integral to, the very existence of this union.

7. *Relation between man and woman.* This is a point where the Church in general is extremely hesitant about its right stand. The heated discussions about the place of women in many churches (not least in my own) point to the complicated and delicate character of this whole complex of problems. I am not as yet able to include here points made in the World Council of Churches' Commission document on man-woman relationships which we hope will be of great help in clarifying this issue. In the meantime, there is no risk in stating that there is a great and growing discrepancy between the practice in society, where formal emancipation of women is gradually worked out into a real partnership in work and responsibilities, and the theory and practice of the Church, which does not feel free to take any real lead in the development of new relationships between men and women. Yet there is no doubt that a main source of what is called the emancipation of women is Paul's heavenly vision of a life in Christ where there is neither bond nor free, neither male nor female (Gal. 3 : 28). At the same time, however, the Church feels itself bound by Paul's clear words on life in this world, "Wives, submit yourselves unto your own husbands, as unto the Lord" (Eph. 5 : 22), words which surely have a profound connection with all his theology. Would it be possible, after all, to see that the influence of the New Testament has followed two different streams, that of the spirit of "neither male nor female" and that of the letter of "wives, submit yourselves"? There should certainly be no easy abolishing of the letter in favour of the spirit, but we seem to have entered a situation where we have to choose, and to have the courage to stand up for our choice.

8. *Relation between parents and children.* It seems possible to arrive at a parallel choice on this point. Of old, Christian education was authoritative and based its claims on "Children, obey your parents in the Lord : for this is right" (Eph. 6 : 1). But, at the same time, is not much of the spirit of modern child psychology and child education an outcome of the attitude of Jesus to the child : "Suffer the little children to come unto me..." There is inherent in His words a respect for the intrinsic value of the child as such, not as a prospective adult, a respect that has not really been rightly acknowledged before our time. In many countries and churches, Christian education is still profoundly dominated by St. Paul's words. Is there not a need here also for a choice between the spirit and the letter of the New Testament ?

Life in the family : the "us"

The point of departure for life together in the family is the "us", this new entity of one plus one makes one. Every act, every decision should be worked out within this "us", "not in terms of calculation of what was good for the persons we had been but for the new person, us" (T. S. Eliot in *The Cocktail Party*). There is a long process of adaptation necessary before this "us" can really function. This is true of everyday habits, but it is still more true of the basic relationship between husband and wife. And if the lesson is learned, there is yet need for tending the relationship, for constant renewal. There is all the time a quest for the basic attitudes towards one another as man and woman. One is constantly shocked by the jungle of irrational conventions and attitudes that form our approach to the opposite sex, rather than rationally acquired opinions and theories.

But even age-old barriers and conventions can be broken down within a really functioning "us". In many young families of today the division of work is broken down. The fellowship in work and interest that forms a basis for many marriages tends to extend into a fellowship also in domestic work, in child care, education and so forth. This is something of a social revolution. Yet this new partnership in work at home is an

expression of a fundamental personal and spiritual revolution. Many of us want to see this as an unconditional realization of the "us" that God willed when creating man and woman together in the image of Himself. For this is where the created and creative difference between man and woman can really function — when they stand on the same level and when there need be neither subjection nor fight for emancipation. We are looking forward to the time when the Church will be able to work out this pattern in its own life also.

Children and the "us"

Are children part of the "us" or not? There is always a sense in which husband and wife are the "us" and children must stand outside — so far as the "us" is identical with the one flesh. Theodor Bovet, in his rich and inspiring book on marriage (*Die Ehe, ihre Krise und Neuwerdung*) includes only one short chapter on the family. There he makes the strong point that "baptism is the first, but decisive, step towards liberating the child from the parents and trusting it to its Heavenly Father. The divine purpose in the order of the family is keeping and deepening the fellowship between the parents who belong to one another and the children who belong to God."

This is an extremely important point, too often neglected in the days of the patriarchal family. But the question is whether in modern Western families there is not the opposite danger of giving the individuals so much freedom that children never feel that they really do belong. This is where, again, we need a Christian conception of the family which will include both togetherness and freedom. The child will grow into the "us" of the family, find its place in it, learn to have regard for others and to surrender something of its own self in order that the family may become living and strong. On the other hand, it has to grow out of the "us" and become an autonomous being with its own distinct character. It has the right to become different from what the parents hoped and planned for it, and they have to learn to respect the creation of God, according to His will "for of such is the kingdom of God" (Mark 10: 14).

The fact that families nowadays can and will regulate their size themselves is quite a new factor which has not gained enough recognition from the Church. Contraception and its place in marriage is much discussed, but its influence on the life of the family is less emphasized. Should the Church have anything to say about the size of families? Should it say something different in a Western world with its declining birth rate and in Eastern countries of overpopulation? As far as the Western situation is concerned, I want to quote a medically and theologically trained psychologist of my own country (John Björkhem): "From a psychological point of view, three children are a minimum, as nothing less than three children can form a group where social and moral tendencies and principles can develop by themselves. In general it holds true that the larger a family group is, certainly within reasonable limits, the happier will become its members as children, and grown-ups." Could and should something in this direction also be part of a Christian conception of the family? I am convinced that this is a point on which we have to work in a much more thorough way than we have done hitherto.

The family functioning as a cell of the Church

To start teaching one's children about God is to test anew the very foundations of one's own faith — and whoever is not willing to submit to such a trial cannot teach them much of anything. As grown-ups we love to distinguish between what is profane and what is spiritual, between theory and practice, and we love to hide behind our clever distinctions. To children faith includes every aspect of life or nothing. Integration is self-evident to them. In most families, Christmas is the time when such an integration of religious content and practical family life is comparatively easy (though commercialism often leads us astray). Other great seasons of the church year still wait for our creative imagination to integrate them into family life of today. But when one has started, things seem to grow almost of themselves, with the assistance of big and little ones. When our oldest girl was almost four, on Good Friday evening we started building the garden with the tomb of simple rock.

On Easter morning, the stone was removed and the angel inside seemed to tell the message of resurrection to two little women who had come to the grave. With great hesitation, but we think rightly, we have begun having a very simple meal of bread and milk on the evening of the Last Supper, as the day is still very far away when, as a family, we will be able to go together to the altar to partake of Holy Communion. Children's faith needs visual expression, and why should the remembrance of Christ be celebrated only in the sacrament? We started holding daily family prayers before the children were born and at first planned just to include them, teaching them to participate in silence until they could sing and pray. Gradually we have launched out on a search for a pattern that can be, in truth, an expression also of their worship and their spiritual needs. This means no unchanging pattern, but constant adaptation to the growing needs of the different members of the family, which also tends to grow in size all the time. Thus every family, in every period of its existence, has to find its own pattern, thereby in truth functioning as a cell of the Church. This pattern has to include family prayers as such, but also has to find its expression in daily life. The small family unit needs much help on this point by trained Christian psychologists and educators. We are indebted to inspiring examples set by American experts, such as Dr. Ernest Ligon, and specialists working in the Presbyterian and Protestant Episcopal Churches. At the same time, educators need the inspiration and ready cooperation of practising families, if the churches are ever again to find a relevant message for the family.

The responsibility of the Church for the family

Such words as "renewal" and "again" come easily to anyone speaking of the Church and the family — so old is the connection between the two. Yet what Ralph Morton says is worth stressing: "There are those who are finding through their creative actions a satisfying sense of community in their family, or, possibly, in their Church. But they are often blind to the fact that it is a new thing that they are finding and are blind, therefore, to the difficulties that face others. They often talk

as if they were conserving the old family system or the old Church life. They don't realise they are creating a new." ¹

At least in the West, the family of today is much smaller, much less self-sufficient, much more vulnerable than the pre-industrial family. At the same time it is much more isolated and has much less of real fellowship with its surroundings. If this puts new problems to the Church, it should not be tempted to give up the family. It has to create self-confidence in the family and point to God's purpose for it. It has to help to create ties between small, isolated family units. In all its program, all its preaching, all its thinking, it has to count with the family in a new and creative way — without forgetting its special responsibility for its many single members. It has to take on special responsibility in cases where families are broken and incomplete, in trying to supplement, as far as possible, for what is lacking. The custom of naming godparents as practised in many churches could possibly be used in this connection and should receive a thorough reorientation.

An open family

The kind of Christian family that we want to see today must be an *open family*. The family is now living within a shell in a kind of vacuum and has to become open, open to receive and open to give. It has to receive in its own fellowship friends and colleagues — the open family can do much to bridge the serious gap between work and family life of most men and many women of today. It should try to be open to the lonely and destitute, old and young. At the same time it should be open in order to partake of the gifts of community life. Only as a living member of the Church can it survive as a spiritual entity.

A short survey of such a vast subject as a Christian conception of the family must needs be fragmentary as well as one-sided. The author's only hope is to prove the need for working towards such a conception. On the success of this work depends much of the future of both the family and the Church.

¹ *The Household of Faith*, p. 93.

The Mystery of Marriage

PAUL EVDOKIMOFF

For the Fathers of the Church the term "theology" means the revelation of the mystery of the Trinity, and heresies which bear upon this subject are all the more severely dealt with. It is certainly true that a circle of silence is traced round the three-fold "Sanctus", and only the demands of polemical writing oblige the Fathers to discover formulas which avoid deviations. Their transcendent content, however, lies like a secret jewel in the thrice-locked casket of apophatic theology. God at once One and Triune (divided into three) cannot be the object of knowledge. Hidden within the luminous cloud of His transcendence, as is said by St. Maximus the Confessor, He allows us to disclose only what has been revealed to us.

But this is sufficient. "That which is above the being of beings" gives us a foundation for the whole of reality which is both unique and unshakable.

Adam-Eve as an image of the Trinity

If man never ceases to astonish us, if we ourselves are brought to a halt before the unplumbable depths which open at our feet in the moments of interior silence, it is that we are, like the angels "of the second lights", reflections. This fundamental affirmation in the Bible of the creation of man in the image and appearance of God requires a conformity of the divine and the human, a conformity which is the very structure of the Christian life ("that you may become sharers of the divine nature"), and of its fulness ("Be ye one as my father and I are one"), for "the supreme aim of the saints must be not only to unite themselves with the Holy Trinity, but to express its unity". The Latin tradition with St. Augustine goes from man

to the image of God in order to form an idea of God, while the Eastern tradition examines the Revelation of God to define man ; it tries to understand God's image in the light of God Himself.

A god in one person would be self-love, made eternal in solitude. The God of the Bible is Communion, the absolute Church of the Three Persons. Love is not attribute but essence.

Our conscience reflects this divine structure in its social aspect when the soul opens itself to what is before it and above it. Under the thick layers of deviations lies the ontological truth of the primary relationships. If the fundamental thesis of anthropology says it is natural to man to aspire to pass beyond the purely human, this affirmation comes not from the *goal* which he might set himself in an ethical sense, but from the *source* from which he comes. If the Bible asserts that it is not good for man to be alone but that he must forever be seeking the woman, it is because this corresponds to the very *structure* of his being. Man made in the image of God is not a moral principle but an ontological principle ; he does not only come at the end as goal, he is also at the beginning as *origin*.

The "I" is coordinated with the "thou" and the "we" is correlated with God. Adam-Eve, man-woman, that first Church rooted in God, contains the whole of humanity. It is only this initial system of relationships that can show the fundamental truth and explain why the sentiment for God and one's neighbour makes an indivisible whole : "He who loves not has not known God", and conversely, "He who does not love God has not known his neighbour". Any breach of relationship under any one of these forms cancels out man. This helps us to understand that the Church can never be an institution which is imposed from without. It is in human nature that the reality of the Church is found. Man in his very spirit is part of a community. At the level of his very being he opens himself as church, communion and community together, and in the depths of his soul countless worlds meet. It is in this way that the imprint of God expresses itself in man.

It is difficult for us to speak of a state which is beyond our present awareness of a choice so decisive for our destiny, and which precedes history as we are living it today.

However, the archetype man-woman, *animus-anima*, and Adam-Eve, lies in the depths of our consciousness and maintains the same identity throughout the ages. When the Bible speaks of the relation between God and man, it uses the terms of married love, and this is no chance metaphor. The spiritual structure of the relation between husband and wife is of the same kind as that between Christ and His Church: "This is a great mystery." It is at the heart of existence, it is at the beginning as it is at the end.

Each through and in the other

In the beginning God made man turn in on himself and fall into a deep slumber. He turned his thoughts inwards towards the depths of his own nature. "Bone of my bone and flesh of my flesh" — the bringing forth of Eve is the projection of the dream of Adam from the depths of his own nature, dimly seen during sleep. That inward impulse of Adam had been with him from the beginning. "Every man carries his Eve within him," says the wisdom of folklore. The distinction in human beings between masculine and feminine clearly defined goes beyond the original truth. It becomes clear in the Bible narrative that the individual is not a whole man, but a half isolated from its complement. Hence we may consider the story of the birth of Eve as the great myth of the consubstantiality in marriage of the human cell, of man: Adam-Eve. In a meditation on life in paradise, St. Augustine writes of the Tree of Life as the eucharistic sacrament, with the Lamb sacrificed from the foundation of the world as the fruit of the tree which gives eternal life. In the same order of ideas St. Clement of Alexandria compares the creation of man to baptism, to the second birth. We may also say that the birth of Eve is the appearance of that which completes, expresses and fulfils the human being which creates an opposite for itself. One flesh — this is not the matter of a moment, nor "the brief eternity of pleasure", but the ontological state which belongs to marriage, its metaphysical truth.

Each is created the vision of the other, the opposite. In the retina of the Eternal Eye, two opposites appear, repeating

the words of the Song of Songs : "My beloved is mine and I am his." One through the other and one in the other — this is the human way of belonging to God, of sharing in His nature.

It is to this partnership that God addresses Himself and says "thou". He never talks to man alone or to woman alone, nor separates them from each other.

This is the initial state ; the spring provides living water, clear, transparent. Nothing comes to trouble it. "Everything is good." The copy or the image is true to its model, and all is light.

"Let there be light." This does not refer to the realm of sight. That will appear with the sun. The original light is that of communion ; the discovery of the Divine Neighbour, and of one's partner, and of the wonderful possibility of saying to them "thou".

The unity divided

The very first encounter with evil brings the eclipse of this light. Without man's pronouncing a single word, the very choice of his isolated partner in itself produces schism. Satan divides the couple in two : "He said to the woman", and the words suddenly plant doubt in the very soul : "Did God truly speak — is it true ?" Singled out in this way Eve seems to be divided within herself by doubt. What is inward is turned outward, light that is seen becomes sight itself, and the world from being a remote planet becomes space, time, nature and necessity.

But the greatest catastrophe happens in the structure of the human being himself. Separation from God brings about a division within man ; it severs, cuts and destroys the partnership, so that the constituent parts are separated from one another.

The man-woman unity becomes the male and female in polarity, and their relationship is compounded of attraction and repulsion at the same time : "I am mine and he is his." Man falls from the visual field of God once he leaves his light, and God points him out and asks : "Where art thou ?" His partner is lost in the distance and from then on through history from moment to moment one says constantly to the other : "Where

art thou?" This distortion in the relationship means that now God speaks for the first time to each separately. "To the woman he spoke", "To the man he spoke".

The fall is so deep that God is filled with anguish: "Now is man become one of us", *one* in the sense of entity which is cut off, isolated, withdrawn from the living fulness of the Whole. Man is fallen from the sacred circle where love and communion have their being. The angel with the flaming sword bars the approach to the Tree of Life.

But even then rabbinical science characterized love, even in the pagan world, as the only channel through which grace touched man.

In the heart of the elect people rings forth the Song of Songs — that Hebrew chant of the Old Testament marriage ritual whose real significance is summed up in its ending: "Love is as strong as death. . . Its flames are the flames of fire, the devouring fire of the eternal." The sacred text is explicit. The divine flame, the Holy Spirit, burns in the love of man and woman. "Whoever is near me is near the fire." The very structure of married life bears the Spirit within it.

Marriage as reintegration

Patristic Christology follows the course of salvation which leads "through Christ the Man to Christ the God" (*per Christum hominem ad Christum Deum*).

The God-Man, the archetypal model, is revealed potentially as the universal recapitulation. The baptismal symbolism (in Greek, illumination) brings man back into the light — communion.

It is within this recapitulation that we must understand the two affirmations of St. Paul which at first reading seem antinomic: "In Christ there is neither male nor female", and further: "In the Lord the man is not without the woman nor the woman without the man."

Neither man nor woman in the sense of male and female opposed and in polarity, and at the same time never one without the other in the sense that they are the unity of complementary elements. It is this reintegration of the human cell in Christ

which is at the heart of the marriage sacrament. This unity is never wholly attained, yet its truth remains and alone justifies and explains the manifold and passing forms of our existence. History opens and closes upon it and even sets it up as a sign of its end.

St. Clement of Rome quotes a remarkable saying whose authority has never been questioned. The Lord answers the question: "When is the Kingdom of God to appear?" by saying: "When you have destroyed the garment of shame and when two have become one, and male and female are no longer male and female." He who is ashamed possesses the key to his malady, to the brutal fact that he is no longer normal, that he is no longer in the divine order, but that a basic perversion has taken place in him and that the very centres of his being have been displaced. Shame has become a moral virtue so as to hide this knowledge from oneself, to conceal the naked body from one's own eyes. Radical asceticism in its ultra-pessimistic form forbids one to take off one's clothes and to see oneself. Above the tension between shame and cynicism lies the unattainable harmony of the children of liberty who have nothing to conceal. When the Angel in the book of Revelation announces, "There will be no more time", he also proclaims "the destruction of the garment of shame", and thereby indicates the restoration of the human being to its virginal state "where two shall be one". In the liturgy the prayer of the marriage sacrament is directed to this ultimate goal.

When it comes to human history, since man is no saint, marriage is simply a sociological cell, and the peaceful union of innumerable ordinary couples, an organized debauch, according to Kant's definition of marriage: "a legal contract for the reciprocal use of the sexual organs." In the play "Crachon", Aragon kills Kant with the words: "Love among you, swine, is sleeping together — and what next? The whole of love is in that — and what next?" The blinding dignity, the fulfilment, of marriage is in the words of the Lord only revealed at the end: its light demands the heightened sensitiveness and the deepened significance that precede the end of time.

The-Church-in-the-home

Man in the Kingdom of God is the fulfilment not of man in history but, through him, of man in paradise. This explains Paul's way of writing about love as he does about asceticism, describing it as the "more excellent way" which leads from natural love to the order of grace, "a love which shall have no end". The immensity of this task is beyond natural man and can only be achieved in the Church and after Pentecost, when the gifts of the Spirit are rained upon earth. In the Gospel of St. John the first manifestation of glory begins the history of the Church in the New Testament and is seen at the marriage of Cana, and as we find our way back to the source it is always with the married couple that the history of the Church begins in paradise; in the words of St. John Chrysostom, it is the "mysterious representation" of the Church. And because for the Fathers the world was created in the sight of the Church, all lust is first and foremost a sin against the Church. In the same way, the vision of the ideal Christian home as the Church explains the severity of moral standards in the sexual realm. The family is *ecclesia domestica* in Paul's view, the Church in miniature, or the household of God according to the Fathers.

Origen would consider this miracle of love which lovers express in their lives without being able to explain it as the power of God which unites two in one. God commits Himself in what He joins together, and His grace is inherent in it.

The thirteenth canon of the Council of Trulle declares that marriage is fulfilled by the presence of God, and this leads the makers of the canon to say that "husband and wife receive God who takes His place between them".

As with the law, Christ does not institute marriage but fulfils it, bringing it to its fulness, and introduces it into the order of grace. The miracle of the marriage at Cana sheds clear light upon its meaning as, in the words of St. John Chrysostom, "the spiritualizing of the passions"; the essence of the sacrament is in the transforming of the water, the crude force of natural passion into the pure wine of perfect love, the love of sacramental nature. That first Church-in-the-home at Cana received His Presence. Christ and the Holy Spirit, symbolized by the protec-

tion of the Virgin Mother, preside at the feast, and thus the new wine is drunk, the miraculous wine which brings the joy which is not of this world. According to the Johannine symbolism, it is here that the darkness of the prince of this world yields to the light of the Kingdom of God. It is precisely there where human nature in its truth reflects the nature of God, where the pre-existent harmony triumphs over the division created by evil in the very being of man, that Jesus performs a miracle to express the sacramental essence of marriage and at the same time to manifest His own glory. The marriage ritual repeats this act at the very moment of the crowning of the betrothed pair : the priest pronounces the words, "You are crowned with glory." That is the Pentecost of marriage. What is separated is no more, and man and wife reply to the creative word : "He made him in the image of God. He created them and gave them the name of man."

The eucharistic communion of the betrothed invites them to express their whole life in this final form. The quality of the Body of the Church and that of marriage are the same — it is perfect love.

Marriage as a sacrament of unity

The Council of Carthage sets faith in the Trinity at the basis of the Church, faith in the communion of three beings in one nature. This is a question not of number but of principle : unity in multiplicity. So marriage does not appear before us as an analogy with the Church, but as its organic cell, as the Church in so far as it is communion with God, or more precisely, the sacrament which restores the original unity and opens the way to fulness. In the vision of the Shepherd of Hermas (one of the Greek Fathers), the Church is built brick upon brick. And the brick which bears the imprint of the whole building is man as he leaves the hands of God at the moment of creation — man in completeness. Throughout the Church, marriage, itself become the church, is the fragment of the age to come. And if perfect love is a flower which is infinitely rare, it is none the less the ideal which gives meaning to the natural substratum of all loves and which rightly demands the sacramental framework in order to break the natural circle of earthly weight.

The rite of the crowning of the bride and bridegroom symbolizes the consummation. Human life builds itself up according to the principles of divine life. "When husband and wife are united in marriage they no longer appear as an earthly being but as the image of God Himself" (St. John Chrysostom). We can thus understand more clearly why the Bible uses the terms of marriage to describe the Kingdom of God. The future life and married life belong to the same ontological category; marriage is the foreshadowing of what will be found in heaven. All other forms, even the height of purification and the magnificent power of asceticism, remain incomplete. "Whoever is not bound by the bonds of marriage cannot possess in himself wholeness of being but only its half. Man and woman are not two but one" (St. John Chrysostom).

Eternal love

The crucial problem of all life is the confrontation of the temporal and the eternal. When the Apocalypse speaks of the Kingdom of God it says: "The nations bring glory and honour into it"; nor does man come with empty hands. His eternal destiny is woven of all the bonds which have been forming through his life on earth. In the words of the Apocalypse, the glory of the Holy Spirit is meant — none the less it is His temple, man, which is meant. It is important to emphasize that this formula, which describes human qualities (glory and honour) entering into the City of God, is the same as the formula enacted in the sacrament of marriage in the Orthodox Church — the bridegroom and bride are crowned with glory and honour. When the Epistle to the Hebrews describes the magnificence of man's innocence it uses the same expression: "Thou hast crowned him with glory and honour." Thus marriage is seen as the point of contact between the paradisaical state and the age to come. Neither married love nor maternal love are contained within the particle of historic time. The nominalist conception destroys the grandeur and the meaning of the creative act of God. If the words, "I love you", mean "You shall not die", then this "I love you" goes beyond the temporal and has its echo in the realm of the eternal; *there* is the primal innocence of which no proof can be demanded. The catechisms say that

God created man and woman and gave them the command, "Be fruitful and multiply." The sacred text says something different. The command to multiply is seen in the perspective of the animal creation and is addressed to man as both male and female (Gen. 6 : 19 ; 7 : 16). The New Testament shows no direct link between marriage and procreation (Matt. 19 : 4-5 ; Mark 10 : 7 ; Eph. 5). The true end of marriage and its chief meaning is in married love, in the recreating of the original truth of mankind. It is love, "the unity of indestructible love", which is the content of the sacrament. It proceeds from within, always looks inwards, and in every way avoids all that is psychological or sociological. It is an act performed in moments of eternity. The invisible nature of love lies open only to faith and to hope, its true element is eternity, the "fruition of eternal newness".

St. John Chrysostom says that the sacramental power of marriage is to "change the very substance of things". And here is his magnificent definition : "Married love is the strongest love. Other sentiments are strong, but love has such strength that it never weakens. And in the age to come the faithful husband and wife will meet each other without fear and will live to all eternity with Christ and with each other in great joy." The law prohibited simultaneous polygamy, but permitted successive marriages. The New Testament marks the change. In his conversation with the Samaritan woman Jesus says : "Thou hast well said, I have no husband : for thou hast had five husbands, and he whom thou now hast is not thy husband." Not one of these men had been united to this woman by a unique and eternal bond. It can be seen at once how inadequate the legalistic conception is. Further, we must always remember the Apostle's concern as a teacher to offer either milk or solid nourishment according to the pupil's degree of initiation and maturity.

Marriage in eternity

But does the marriage bond truly transcend the temporal if "at the resurrection there is no marriage nor giving in marriage" ?

If we are to understand the sayings of our Lord literally, we show ourselves even less understanding than the Sadducees whose mouths Jesus had shut. He lifted the empirical question of the Pharisees to the spiritual plane. What is definitely ruled out there is the concern for raising up posterity. The physical union remains beyond the bounds of the Kingdom of God. St. Jerome was the first to suggest that in this conversation Christ certainly did not deny the continued existence of the two sexes in eternity. Once the human race has reached its fulfilment, sex recovers its original complementary nature. There is "no marriage nor giving in marriage", for the "new man" is become the "whole man".

Our Lord condemns the materialistic and sensual conceptions of the future life which were current in Judaism, and refers to a different dimension which never excludes, indeed which emphatically includes, the existence of the whole man — the man-woman. The resurrection is not a new creation, it is the restoration of what existed at the beginning. The resurrected being enters into the new order, but enters it as a personality who is in possession of the fulness of his origin.

In liturgical prayers the husband and wife who have already passed into the other life are never separated, but the Church speaks of Adam and of his companion Eve. Are they then after their resurrection to lose one another? The very absurdity of the question suggests the answer. The moment of the Kingdom's coming, although unknown, is none the less arbitrary; the transcending will of the Father is in harmony with the inner maturity of the world. According to the saying quoted above by St. Clement, maturity depends upon the elevation of married love in a single soul. Chastity within marriage does away with the hypocritical distance between the inward and the outward, the distance where lust dwells; the impasse between the male and the female becomes the eternal infinite married nature of the whole man who has recovered the virginal integrity of his spiritual world.

It is not the eternal feminine but the eternal virgin whom the sacrament places at the source of married love. The woman is no longer thought of as an instrument of pleasure or of utility, but a power for integration, she draws together the scattered

threads of masculine life. A living focal point where the springs of life meet and flow richly, the woman is like mother earth, pure and innocent betrothed, who has been brought to the summit of life and has become joy itself.

If the facts of human life show statistics which seem to aim at the overthrow of the foundations of earlier spirituality — these facts are judged without appeal by the canon, the measure of which is the sacrament. To bless empirical currents of passion alone is not enough — the dogmatic framework of the teaching of the sacrament remains above all moral decay. Like the Word it judges, and to those who ask it offers grace abounding, in which is fulfilled the model of love.

The passing of the world to a higher plane is not brought about by monism but in the double unity of married man, which is of the same nature as the unity of the Trinity. This metamorphosis is found precisely at the point of conflict which is crucial for existence as a whole, at that point where the heavenly dove is at war with the infernal beast.

At the end of time the curve of sin is straightened and fallen man is once more restored to his paradisial dignity. As we find it in the Epistle of Barnabas, the Lord said : "Behold I make the *last* as the *first*."

At the feast of the Lord the man of creation appears as Adam-Eve, the man of fulfilment.

Men and Women and the Church

KATHLEEN BLISS¹

When church spokesmen talk about "sex relationships" they mean marriage. This is a subject of continuous pronouncements, theological treatises, homilies, sermons, pamphlets and heart-to-heart talks. The churches have become the leading salesmen of many of the less "dangerous" views of the psychologists, the readiest critics of other views. They read, mark and reproduce the statements of statisticians and sociologists on divorce, legal separation, and sex relations outside marriage.

Thus from one point of view one might say that there is no society in the world so interested in the relation of the sexes as the Church. One could indeed go further and say that considering the divided state of Christendom, the separated churches manifest a quite extraordinary unanimity on how vitally important this question of marriage is, although they may differ from each other in the practical advice they give, a difference which springs from pretty far-reaching theological differences. In a world in which so many people say that marriage is not specially important, the churches are doing a great work just by insisting, in season and out, that it is.

Having said this and urged its importance, one must go on to add that there is no society in the world less interested in the relation of the sexes than the Christian Church. If for any reason you require, during meetings of any of the central consultative or authoritative bodies of any of the churches, a large number of empty benches and a welcome hush, all you have to do is to put on the agenda a motion which in any way raises the question of the status or function of women in the churches. The flight of the besieging Syrians from the walls of Samaria

¹ Mrs. Bliss is also the author of the publication of the Commission on the Life and Work of Women in the Church of the World Council of Churches, entitled *The Service and Status of Women in the Churches*, S.C.M. Press, London, 12s. 6d. The Commission has also issued a study outline, *A Study of Man-Woman Relationship*, also published by the S.C.M. Press, 1s.

is an orderly retreat by comparison. It is not necessary to discuss the ordination of women to cause this embarrassed withdrawal: the status of the secretary for women's work or some question such as, "Whether in motion XYZ the use of the term 'layman' should be read to include women", is quite enough. This is not a fiction of the author's imagination, but a well-attested fact observed in a great many churches.

Lay and clerical leadership

There are many reasons for the edginess of the churches when they come to discuss the relative place and function of men and women in the Church, a question always implicit in a discussion of the place of a particular woman or women. One is the fact that the leadership of the churches is overwhelmingly male. Should women then be ordained as ministers? But is that the right question to ask in this connection? What about asking instead whether the leadership of the churches need be as overwhelmingly clerical as it usually is? Certain functions of the Church have become clerical unnecessarily. One such function is the study and teaching of theology. Another is Christian teaching which (except for children) has become assimilated to preaching, which again takes the form predominantly of the sermon embedded in public worship. Teaching, in the form of the sermon, is regarded by most churches as the function of the clergy alone or, on occasion, of such laymen as can preach in the clerical tradition of preaching. A quite different situation exists in Orthodox Churches where by long tradition most theologians are laymen and preaching often takes place at a different time and even in a different place from the liturgical worship. So a woman may study and teach theology and take part in a catechetical school without being thought to have priestly aspirations. Our custom of making so many of the functions of the Church into clerical functions results in frustration two ways: it bedevils the discussion of the ordination of women by applying to it the pressure of the argument that "the Church has no responsible posts to offer to women short of ordination". It also means that when a church, perhaps after long consideration, says "no" to the ordination of

women, it says "no" to so much else that it is difficult to allay the suspicion that the Church wants to exclude women from all responsible positions.

The Church's attitude towards women

There is now a somewhat dangerous situation in our churches. Instead of discussion of the relation of men and women (a topic of burning interest in the world), what is discussed is either the ordination of women or just *simpliciter* "women". This is a root cause of the embarrassment mentioned above. Because the Church is so markedly a masculine institution, masculinity has become the norm. Innumerable day-to-day decisions are affected by this unrevealed assumption. Honest church people have been known to judge a woman unsuitable for a certain office in a church because they could not imagine "someone in a hat taking up the collection", or because the introduction of a woman to a certain board would "break up the atmosphere" (though perhaps what was valued in the "atmosphere" belonged more to the men's club than to the Church of Christ?). But the matter goes deeper. It is the male who is considered as the pattern type of humanity, and the Bible is often thought to justify this view. Thus the question of the relation of the sexes in the life of the Church becomes a matter of weighing and evaluating woman to see how far she falls short of the manly pattern. Divergence is divergence downwards. "Woman," said St. Thomas Aquinas, "is defined by her negative qualities over against man." To discuss woman is to objectify her: in Buber language she insensibly passes over from a "Thou" to an "It". To discuss "the place of women in the Church" is to suggest, however faintly, that initially woman is something other than the Church. Who would discuss "the place of man in the Church"?

Women's work in the Church

From this it is clear why in the churches the work of women is considered as supplementary or auxiliary. This is true of the full-time worker in the parish. Unless she is in a large parish

as the member of a staff team under the leadership of an understanding minister, she is likely to find herself the parish scullery maid, saddled with odd jobs, with no task of her own under her hand, badly paid, without prospects and often very lonely. These conditions have affected recruitment, and just at the moment when the demand for parish helpers is increasing, the supply is falling off in nearly every church. For, as an American report on the service of women remarks, it can no longer be assumed, as it has been for so long, that "women will work for the church anyway". The refusal to be *used*, in the way the churches have used women, has begun.

The work of women for the Church is also auxiliary in another sense. Women are a reserve of man-power. For when emergencies arise, especially in war, the service of women is accepted in fuller measure, even in many churches, to the point of ordination. Even in peacetime, many churches which refuse to ordain women will license them to perform some or all the functions of a minister, either to preach, to administer the sacraments or to be in full charge of a congregation. This seems to indicate that certain churches will confer function without status. Others will do the reverse, granting to women a form of ordination, but allowing them no larger share in any ministerial function than is open to the lay *man*, or any work markedly different from that of the lay woman parish worker.

The churches' preoccupation with marriage was pointed out at the beginning. This probably has more profound results on their thinking than is commonly realized. In marriage, on its physical side, the functions of man and woman are clearly defined and uninterchangeable. How far do clear-cut distinctions in the capacities and therefore the functions of men and women prevail outside the realm of physical sex? The churches, with their preoccupation with marriage and family, are inclined to assert without much question that men and women have a pre-ordained place. As Karl Barth says in the latest volume of his *Dogmatik*, the work of the French Existentialist thinker, Simone de Beauvoir, called *Le deuxième sexe*, ought to be read in all churches, and then the things that are commonly said about the difference of the sexes would not be said any more, or not in the same way. For she pretty conclusively proves her

case that humanity is not a natural species ; it is a perpetual "becoming" with new capacities revealing themselves in new special situations. Man's environment, unlike that of the animals, is man-made, and to that extent the differences between the sexes in society are artificial. The churches have a profound corrective of the excesses of this point of view in their belief that the creation of the sexes by God was not just a device for peopling the globe, but is a fact about *all* human nature. To hold to this view without falling over into the error of thinking that men and women are therefore foreordained types with foreordained functions is very difficult, and is even more difficult because the Church has inherited many unacknowledged sex-tabooes and the quite irrational feeling that woman's sexuality is more "unclean" than man's.

Married women in the Church and in society

A further result of the preoccupation of the Church with marriage is that the Church is *par excellence* the home of the married woman. (One might of course say that the reverse is partly true, that the presence of so many married women in the Church partly accounts for the large measure of attention which it gives to questions affecting marriage.) In most churches the women's organization is one of the largest and most flourishing concerns. It is almost entirely made up of married women, more especially of older married women, and its hours of meeting and main line of interest suit them. Few unmarried women, few women who work, find anything here to meet their needs.

But it is not just a question of the organization of the churches being more suited to the needs of the married woman. Making marriage its central point, the Church is watchful for anything that might destroy marriage. On the whole it regards the greater participation of women in economic and social life with suspicion, as something which loosens the ties which bound woman economically to father and husband, lessens the distinctions between the sexes in function and status in society, and by mixing men and women together, provides the opportunity, and perhaps even the incentive, for illicit sex relations. In a sense some of the Church's fears are well founded, especially

if it is concerned to preserve the social institution of marriage, which has always rested on social and legal sanctions. But most church thinking has not done justice to the fact and the *scale* of the change in the relative position of men and women in society. In countries as different as the United States, Great Britain, France and India, women constitute between thirty-three and forty per cent of the total labour force of the country. In the West, over ninety-five per cent of all women have experience of economic employment during part of their lives. More and more married women are economically employed, though often only part time. The significance of this is not that it makes for diminished attendance at afternoon meetings of church organizations, nor that the pattern of home life changes. The really important fact is that the woman who works *feels* differently about herself. She has established direct contact between herself and the working world, and it is a contact in which society needs her services and pays her for them.

It is not accurate to see what is usually called the women's movement solely as a movement by women to get into professions and trades of men. The great achievement of women in the modern world is not their entry in small numbers into what have been masculine professions, but the creation of new professions to meet social needs, and the transformation of what have always been women's jobs into a modern form. Nursing, secretarial and office work, social welfare services, are examples of the former. In the latter case women, who have always been concerned with making clothes and preparing food, are to be found in the largest number in those trades which now carry on this work, outside the home — that is, in textiles, garment manufacture, laundry work, canning of food, hotels and restaurant work, and the retail sale of food and clothing. Women have a place and a value of their own in modern society. Their place is not one of isolation, for they work in an intricate pattern of relationship with men. The Church has no archetype of the modern Christian woman. It only half believes that the modern woman, independent in mind and self-reliant, can be a Christian type of womanhood : both the clergy and older married women are rather afraid of her, or do not know what to make of her.

The need for a genuine "conversation"

The most useless thing to do is to start a discussion of the modern woman — though one need scarcely talk of starting what is going on in mumbled tones in so many places in the Church. Nothing is more necessary, or more difficult, than that the discussion of "woman" should be changed into a conversation between men and women about their relationship in the Church. Many things prevent this from happening, notably the fear of women gaining power in the Church comensurate with their numerical superiority in it. Fear lies behind the ready but embarrassed laughter which greets the raising of a point concerning women in a church meeting; it lies behind the quoting of proof text to prove the inferiority of women. On the other hand is the aggressiveness of those who are on the defensive against the perpetual pressure to "keep women in their place", who lose patience with the inability of the churches to recognize not only new demands but new opportunities implicit in the new place of women in society.

What are the conditions of a genuine conversation? Probably it can never be organized or staged. It has already begun wherever men and women are working together, putting the Church before the consideration of their own place in it. That is why the most important change in the relation of the sexes in the churches in past years has been the slow but steadily growing cooperation of men and women in parochial church councils, committees and boards of a local or national character. For here men and women come to know each other not by debating each other's real or imagined qualities or limitations, but by seeing each other at work and by experiencing the change that comes over them — not always welcome at first — as they work in the presence of the other and discover the truth of St. Paul's saying that "neither is the man without the woman nor the woman without the man".

Men will agree that they have lost something by this. Women have lost a great deal. They have lost their own age-long power. It is nonsense to say that women have not had power in the Church. They have always had immense power, the power of influence, in the form of influence over husband or son, the

influence of the wealthy woman or the helpless woman or the flattering woman over the minister in the parish. Influence is power without responsibility. To have to bear the fire of criticism, to stand and give a reason for one's ideas, to render account for one's actions, this is responsible power, and responsible power is limited, always and necessarily limited by the presence of the other person, in a way that influence is not. Where a yielding of power and prestige on both sides has taken place, the conditions favour the conversation of the sexes within the Church, which the Church so badly needs.

Changing Family Conditions in Egypt and Other Countries of the Middle East

MARIE BASSILI

Common background

The similarity in the social and economic conditions of the countries of the Middle East is due to their common political and cultural background under the rule of the old Ottoman empire. It controlled this area for a long time up to 1914, when the outbreak of the first world war led to its final fall. As a matter of fact, it would have been dissolved long before that time, had it not been for the backing of the great Western powers. It was the ambition of such countries as Russia, Great Britain, France and Austria to divide this area between them. Yet their fear and suspicion of each other drove them to do the opposite. Each preferred to help the tired and powerless empire to continue to exist, rather than to allow one of the others to gain more power.

The countries of the Middle East suffered the consequences. Up to the fall of the Ottoman empire, they remained backward and underdeveloped, while the West gradually progressed. When, at the end of the first world war, they emerged as independent countries or mandates, they became conscious of their backwardness and of the time they had wasted. They could not choose the slow and natural road of development and growth. There was no other way to overtake the far-advanced West than by copying its cultural patterns and mechanical inventions. Thus what developed slowly and naturally in the West was applied in the East with little examination or adaptation. All that the West thought and did became a symbol of civilization and progress.

Restlessness and discontent were a natural result ; there was an inevitable reaction against a culture without roots. Wide gaps grew between those who were quick to accept foreign ways and manners, and those who were conservative and less ready to take on new customs.

People began questioning the whole procedure : Should we continue to adopt the culture of the West, or should we develop

our own ? If we want to develop a culture typical of our traits and traditions, where should we seek the bases ?

Three main trends of thought have emerged in this connection and are affecting present conditions in the Middle East :

1. A belief in following the culture of the West, adapting it to Islamic traditions and thinking.

2. A desire to develop an entirely new culture suited to the principles of Islam and to the life and traditions of the East. The principles of the Moslem religion should be the basis of society, and only those things in Western civilization which are in line with Moslem laws and beliefs should be taken over.

3. A tendency, not so widespread, to shun anything that is Western, because it symbolizes the hated Western imperialism from which the Middle East has suffered since the fall of the Ottoman empire. It is also against resorting to religious codes and principles which are no longer suitable for modern life and thinking. It favours Middle Eastern cooperation to find new directions.

Emphasis on these trends varies from country to country, but in each one of them is apt to prevail, and the future of the country depends on which it is. In Egypt they affect our daily life. They influence our attitude and behaviour at home, in the street, in school, at work, club, church or mosque. They affect the reactions of the government official, the businessman, the student, the labourer and the peasant.

Family life

The family as a basic unit of society has a very important and sacred place in Moslem life. In Egypt, as well as in other countries of the Middle East, the diffusion of culture and the different trends of thought have brought about different ways of living, and have created different family practices and customs, so that there is no one pattern of family life that could be considered as typical. There are no clear and definite standards that all Egyptian families must follow. What one family may consider absolutely wrong and unforgivable in its child, another near-by family may see as quite natural. For example, some families may allow their daughters to associate with boys,

study in co-educational schools, and go to mixed parties and dances, while others may not permit them to speak even to their cousins.

The conservative family

Although the majority of the conservative families live in small towns and villages and comprise the lower middle and poorer classes, they are also found in large numbers in big cities and towns. They have been very little affected by other cultures, have kept as much as possible to old traditions and customs, and are often guided by the teachings of Islam.

There are many kinds of conservative families — the rich and the poor, the educated and the ignorant, the less conservative and the more conservative. The village family is the symbol of extreme conservatism. It is well-known that the Egyptian "fellah" is as constant as the Nile. He still lives under the same conditions as his ancient ancestors. His house is made of the same mud bricks. Three or four generations live together under the same roof, often with their animals. Because of the prevalence of poverty, ignorance and disease, the standard of family life is very low. There is a high birth rate and high infant mortality. The average life span is very short — a maximum of thirty-seven years.

The modern family

In the big towns and cities live a large number of what are known as "modern families". They comprise the rich and educated middle class who have adopted Western ways and manners. Their homes are a mixture of East and West. The children are generally educated in foreign schools — French, English or American — where they learn foreign languages and acquire Western customs. As a result of this education, different from that of their parents, they are quicker to accept Western ideas and modes of living, and a conflict arises between them and their parents who are eager to keep to their oriental ways. There is a constant struggle to harmonize the freedom of Western life and the restrictions of Moslem oriental society.

For example, a young girl may gain a certain degree of independence and status by receiving a higher education and

choosing a profession. She may enjoy the privileges of joining mixed circles and clubs, but she is usually expected to keep to her oriental traditions in relation to marriage and family life. It is generally accepted that the family chooses a husband for the girl, or even a wife for the boy. Family name and prestige, as well as economic standards, are important basic factors influencing the choice. There are comparatively few modern families who have gone far enough in their thinking to allow their boys and girls to marry those they love. Young people usually surrender to the will of their parents, who may get the help of other people such as the sheikt, the priest, or even a special marriage broker to act as intermediaries. Marriage becomes more of an economic transaction than a sacred institution based on mutual understanding and love. Young people become confused and have no clear conception of the right standards for marriage and family life in general.

The family tie is very strong and parents find it difficult to separate from their children even after marriage. The young couples may have their own home, but they are never free from family ties and responsibilities.

Characteristics of Egyptian family life

Two opposing phenomena are obvious in present-day Egyptian society. In certain circles the girl rarely remains unmarried up to the age of eighteen. This is especially common in the villages. Although the legal marriage age is sixteen, many families forge their daughters' birth certificates and marry them at fourteen and sometimes before. There is a kind of economic security for a village family in encouraging early marriage — it increases the number of hands to labour.

Late marriages are more typical of the educated middle class. The high cost of living, and the acute housing problem in the cities make young people afraid to face the responsibilities of family life. Young men usually prefer to wait until they are economically secure, and this often keeps them bachelors until they reach middle age. The educated girl, on the other hand, is often eager to work and become independent. She finds it difficult to tie herself to marriage, especially when she knows

that there are comparatively few young men who would allow their wives to work.

Large families are common in the villages and among the poor classes. The rich and educated try to limit the number of their children in order to give them a good education and to maintain a certain economic standard. The poor, on the contrary, have many children in order to strengthen family ties and to increase the number of workers. In this group especially the divorce rate is fairly high and the wife tries to keep her husband by bearing him many children.

Divorce is allowed in Islam, and in actual practice this freedom is often abused. Moslem women are insecure and spend their married life inventing ways to keep their husbands from divorcing them. Especially in the poor classes there is much insecurity and instability in the family; the husband can divorce his wife in a fit of temper. Women are at the mercy of their husbands and have no economic security of their own. Desertion, juvenile delinquency and vagrancy are common problems.

Attempted reforms

In spite of all these difficulties and problems, the family is a very important unit in Egyptian society. Social institutions and reform laws are constantly attempting to improve family conditions. The program of the ministry of social affairs — in promoting social case work, community organization, village welfare projects, health and sanitation projects, and social security — is all directed to the family as the basis of a sound society.

Great numbers of Moslem and Christian women volunteer to serve together on the numerous social welfare committees that are constantly being formed to help the family and raise its standard of living. Christian groups attached to the Church, the Y.M.C.A., the Y.W.C.A. and the Student Christian Movement are always striving to direct young people to clearer paths. The task is very great, because the problems are many, but Egyptian young people have a hope that pushes them forward. Many of them are eager to give their children what they themselves have missed. The problem is to help them choose the way. In the midst of all this change and uncertainty, where can they find the right direction?

Women in a Changing Society

KIYOKO TAKEDA

The nature of the social change in Asia

I am concerned in this article not with "women" alone, but with "men and women" in a changing society, because they are both the subjects and objects of such social change. For centuries the structure of Asian societies remained static, retaining the concept of the individual as an impersonal part of the community; the pattern of human relations was based on the virtue of keeping one's status within the hierarchy, the patriarchal or matriarchal family system, Asiatic feudalism, agricultural production, and so forth. Even though modern, capitalist, industrial methods were adopted, they became only useful instruments of the old system. Capitalism, if isolated from political democracy and free, personal self-consciousness, finds itself taking on a semi-feudal character.

But Asia is no longer the changeless East, symbol of all that is ancient and static. It is dynamically moving and changing, especially in its social structure, economic system and in the realm of human relations. The change is directed towards the liberation of the people, both men and women, who have been oppressed and exploited by the privileged. Liberation of the people — of the poor, the industrial workers and farmers, of women — this is the main theme of the Asian struggle today. They must be freed from the old fetters, both internal and external, which have bound them in the darkness of Asia. The external fetters are the Asian bureaucratic political system, the social and economic structure and the family system. The internal ones are their concept of man with its failure to recognize his human dignity, their ethical teaching, and their passive and fatalistic attitude towards life.

They have been the slaves of these fetters, unable to free themselves as individual and responsible persons. Each was an impersonal part of society, either in the family or the community, and they were not given an opportunity to develop their subjective personality. While the economic and political

systems were for them inescapable, these ethical teachings and attitudes towards life were the sustaining power of the old system.

The liberation of women is a part of the liberation of the whole people, because Asian women have borne the double burden of sharing the same suffering as the men, and women's unique burden of being suppressed under the authority of men. Therefore the basic questions of women in a changing society in Asia are, "What is the true nature of man?" and "How can true manhood be realized spiritually, mentally and materially, personally and socially, in the thought and life of both men and women?"

With this introduction I would like to deal with the question of "women in a changing society" in my own country, Japan.

Women's struggle for liberation

During my visit to France, some leading French Protestant women told me that French women were seeking happiness in being good housewives, and they were strongly critical of American women who were simply claiming equal opportunities and equal rights with men in home and social activities. One told me that she had read an article, written by a Japanese Christian woman, which emphasized that the Japanese must break the old "order" so that women may be liberated. She told me that this was a great mistake because, as St. Paul says in Ephesians 5, we need "order". I was interested in comparing the different character of "order" in these two cases. I suppose this French woman was speaking of the Christian concept of order which is "a profound symbol of Christ and the church" (Eph. 5:32), while the Japanese woman was referring to the Asian feudal order, where individual personality and rights are not recognized and where women have usually been treated as impersonal parts of "the house".

The idea and movement for the liberation of women came from the West, especially since 1868, the time of the Meiji Restoration in Japan. They were partly influenced by the Christian concept of man and woman and the family, and partly by the secular humanistic and socialistic concept of the freedom and equality of individuals. When freedom of women is over-emphasized and goes too far in the West, it has to be limited

to keep some order in the family, and the profound significance of order in Christian teaching is discovered. But in Asia, where real freedom has not been realized in thought and practice, we have to break the old order and seek for "freedom" on either a Christian or a humanitarian basis. Freedom and order are always in tension in Christian teaching, in other religions, and in secular ideologies.

The family system in Japan

In 1948 Japan adopted a new constitution which guarantees equal human rights under the law without any discrimination in political, economic or social relations because of race, creed, sex, social status or family origin. It states that marriage shall be based only upon the mutual consent of both sexes and that it shall be maintained through mutual recognition of the equal rights of husband and wife. The new civil code, along the same lines as the constitution, guarantees the equality of rights of the sexes in marriage, fundamentally renovating the pre-war civil code which was based upon the family system.

However, in spite of this revised civil code, the old order or family system is so dominant in the heart and life of the people that these new laws cannot function fully, and the liberation of women from this old order is still an important, burning question in Japan. Then what is this family system?

It is the system where the male (the eldest son), personifying the spirit of the ancestors, is the head of a patriarchal family or "house", and each member of the family must keep his or her status in the hierarchy. Little significance is attached to individual personality. As a part of "the house", one's only duty is to be obedient to its head. Submission is regarded as women's highest virtue. Marriages are arranged by the parents as an event between houses, and the head of the house has the right to divorce.

The economic significance of the family system can be seen in the nature of the agricultural community, where it is necessary to prevent the break-up of land and manpower into fragments. Even after the revised civil code was recognized, the number of families which include only one couple and their children represents only thirty per cent of the registered households. In the majority of cases, several married couples live

together in the same house. Its political significance in the national life of Japan is symbolized in the Emperor system, which is the patriarchal family society where the Emperor is the head of the nation, and each house (family) is a unit of this family nation. Here, as in all forms of community, even the modernized company or factory, all human relations are vertical, not horizontal. The family system goes through the whole social structure. Human relations are not based upon the dignity of individual personality possessing freedom and responsibility, but upon Confucian ethical teaching which emphasizes the virtue of keeping one's status and of filial duty and obedience within the order. Buddhist teaching has penetrated into the heart of the people, resulting in their life-view of resignation and their passive attitude towards life. "Freedom" of individual personality needs "order" to prevent arbitrariness, but "order" without "freedom" does not give man a chance to be free man, but makes him simply an instrument of order.

In Asia we have not come through the Renaissance and Reformation to the establishment of the worth of individual personality. Therefore even the democratic institutions which came from the West are being used as the most convenient instruments of the old order. Women are not the only victims of this order, but the burden of the family system often rests upon them, especially on brides. Even among the well-educated families, young couples are struggling to make their own homes independent from the parents', where the pressure is always put upon the brides by the mothers-in-law. In the Tokyo family court about one-sixth of the divorce cases are caused by the problem of "the house", and most of the cases are raised by trouble between mothers-in-law and brides. The most active S.C.M. members who are from non-Christian families and studying in outstanding Christian colleges say that the human relations taught in these colleges and those taught in the home belong to completely different categories, and they are struggling between the two.

Women who work

During a conversation which I had with a Swiss woman, who is also an excellent youth leader, she told me that she

would leave her work if she had a good chance for marriage. She said that she believed that a life with husband and children was the happiest one, and that she would not need any work outside her home. I replied that we would not wish to leave our work even though we should marry. I was thinking about our young Japanese women of today, both married and unmarried, who are still struggling for liberation from the old concept of woman. Most of them strongly believe that married women must participate in activities for the improvement of this changing society. They are contributing to the improvement of women's position. They also seek to secure economic independence in order to gain independence of personality within the family, though it is also true that both husband and wife have to earn money because of economic difficulties. However, the fact remains that today in Japan sixty-seven per cent of the married women are simply housewives who work at home in their inconvenient kitchens and take care of many children, with little hope of participating in productive work in society or of improving the conditions of the home and family.

After the war, with the help of the occupation policy, Japanese women were given the suffrage and opportunities to get high positions in various fields. But today they are being driven out of these positions because of serious unemployment and the reactionary tendency in our national life. In spite of the legal protection of the labour laws, women are not treated as equals with men according to their ability and work. The wages of women workers vary according to their jobs, but their average wage is less than half that for men. This is because the women who work are younger than the men, and few women are skilled workers. Most of those who employ girls do so because the wages are lower and because girls are more obedient to the will and policy of the employers.

The problem of prostitution

In reality, the position of women in the home and in society is the same. They are facing the same problem in human relations, and the necessary change must take place both at home and in social life. Women who work are the ones who are awake to this necessity, and their struggling existence is itself helping

to bring about a positive change for the oppressed. The most miserable conditions among women labourers are found in spinning mills and other factories and in the farming areas. The farmers' wives share in the hard labour on the farms and their health condition is terribly bad. The poor farmers send their daughters to the factories because of the urgent need of money, knowing that conditions there are frightful. Also because of extreme poverty these days, many farmers are selling their daughters to work in the red light districts, even though the legal abolition of licensed prostitution has been secured. Many of these girls are sent to areas around American military and naval bases. Even in Tokyo and Yokohama there are many so-called special "restaurant districts". Last year the professors and students of Hitotsubashi University in Tokyo resisted strongly the plan to use the district around their campus for this purpose. Even many primary schools are surrounded by this kind of environment. This is one of the most serious social and educational problems in Japan today.

It is first of all the result of serious poverty, but at the same time the most important cause is the lack of a healthy conviction with regard to the humanity and dignity of man. Sacrifice of one's body for the sake of the family was, under the old regime, regarded as a virtue in women, and before this concept was completely swept away, the present reactionary tendency in national policy and the grinding poverty of the people began to draw many back again to this old, frightful solution. Since the San Francisco Peace Treaty and the signing of the Security Pacts, the national policy of Japan has become more definitely reactionary, and the present government is hoping to revise the new constitution so that rearmament may be included as one of its policies. In line with this tendency, there is also a move to review the new civil code and to return to the old.

Japan is a changing society where two currents — one for the liberation of the people and the other for the retention of the old — are struggling with each other. The latter is stronger, not because of its positive and constructive policy for the people, but because it can count on the support of American economic and military power. This fact of American policy makes it almost impossible for the first current to become strong.

Christian responsibility for men and women in a changing society

During the recent history of Japan the Christian influence on the concept of women and family has been very great. Most of the institutions of higher learning for women were founded by missionaries and other Christian leaders, at a time when the government was emphasizing the education of men in order to produce urgently needed national leaders. It was only after the war that all the men's universities and colleges opened their doors to women. Many of the pioneer women leaders were educated in these Christian colleges. Thus Christianity has contributed greatly to the improvement of women's position in Japan.

Christian education for both men and women emphasized the importance of individual personality, rather than of honour, money or social position, which were stressed by government education. The value of persons and spiritual responsibility in personal relationships were new concepts for people who had been brought up on the teaching of obedience to the order of the family system.

Thus Christians have demonstrated a new type of Christian family life where women are equally respected and given freedom in their thinking and actions. They have demonstrated true monogamy, spiritually and sexually. This is a Christian challenge to our people's usual concept of the value of personality and moral life, and has been a truly revolutionary teaching in the thinking and customs of our society. I understand that today in the so-called Christian countries of the West a large percentage of the youth have free sexual experience before marriage. It is true that many of the non-Christian youth in my country share the same tendency, especially since the war. But Christian young people in Japan, both boys and girls, can really be trusted in this connection, though this emphasis is not made only by Christians.

However, the fact that these Christian youth hold to Christian ethical teaching does not mean that they have realized fully in their lives the Christian relation of man and woman. Most of them are rather legalistic and moralistic, instead of freely ethical. They have learned about *eros* and *agape* in theory, but

they have not become living words in their total lives. Christianity has not been fully incarnated in their lives, but stays in their minds as thought and moral teaching. Many Christian youth follow secular criteria and custom when they marry. They often complain that even in the Christian community they very seldom find true personal contacts with those of the other sex. We talk a great deal about *koinonia* or Christian community, but our faith has not made the spirit of Christian community real among us. Rather, we are involved in the alternative of either simply following Western ways on the surface and becoming a kind of social club, or of becoming too legalistic and holding the kind of faith which is frozen by the Asian, semi-feudal concept, which is so often an unconscious undercurrent in the hearts and personalities of Japanese Christians. This is part of the whole question of how we shall be able to break the bonds of our legalistic and too theological Christianity and develop it into a vital, free and personal faith. This is an important task for the S.C.M. in Japan.

The number of Christians in Japan is less than half of one per cent of the total population of eighty million, and most of the Christian youth are from non-Christian families. Quite often they are the only Christians in their families. In this kind of Asian, non-Christian country, they cannot always marry Christians, and in making homes with non-Christians they face the serious task of witnessing to the Gospel at home and of trying to build Christian families. I believe we have to help our Christian youth to find constructive personal relationships among Christians, but at the same time we should encourage those who are engaged in the pioneering task of building a Christian community among non-Christian family members.

The need for a Christian sociological approach

Finally, I should like to deal with the question of the Japanese Christian's sociological approach to this problem. I believe it has been healthy and essential that Christian influence on the concept of men and women and the family has penetrated into the life of Japan through individual persons and their family life. However, Christians have not attacked dynamically the question of the social order, which is one of the most

basic and tragic hindrances to the emancipation of women, as well as to the liberation of the oppressed as a whole. Most of the efforts for social reform have been made by the humanists, including Marxists, and it was these people who studied the actual situation and raised the cry for social change with an adequate knowledge of social science. It is very true that in Asia, without breaking the old order, we cannot make it possible for individuals to develop responsible personalities, so that they may continue to break it.

But on the other hand, the change of the social structure does not by itself bring about personal community, without which social revolution cannot fulfil its ultimate purpose — the realization of true manhood. We have to be a revolutionary force in this situation, but it is more necessary to contribute to the building of personal community within the changing society. This idea of a community of free and responsible persons is foreign to the Asian soil, and is often forgotten in secular revolutionary theory because of too much emphasis on revolution in social structure. Personal community, the "I-thou" relationship in love and responsibility, is the Christian order, which is based upon Christian freedom.

Here it becomes very important for us to make clear the similarity and basic differences between the Asian, semi-feudal order and the Christian concept of order in the family system. Otherwise Christians may fall into the great error of supporting the dangerous old order, which is the enemy of Christian freedom. But at the same time, it is also important for us to realize the mutual task, and yet the fundamental difference, between the humanist (and Marxist) concept of freedom and equality of individual persons and the Christian concept. Both are working to set the people free from the Asian fetters, both internal and external, but the ultimate purpose of man and community is essentially different in these two concepts.

The question of women in a changing society is not simply a question of women, but symbolizes the essential nature of the problem of man, both men and women, in a changing society. Here we find the focal point for the re-examination of our faith and the realization of our task and mission as Christians within the changing society of Asia today.

Men and Women in the American University

WALDO BEACH

This attempt to give a quick picture of the status of men and women relationships on the American campus must be recognized as a highly slanted bit of reportage. The author can claim no expertness in sociology. He must expose, to start with, his own concern as a Christian to examine the trends of behaviour and attitude which make up that complex phenomenon, the American college student, and to judge these by the norms of Christian theology. This is written as much for the non-American as for the American reader, since many students in the Christian movement across the world may have some curious impressions of campus life in the United States.

Hollywood and the American "slick" magazines have created a highly distorted image of the American college pattern. The cinema stereotype the foreign student sees portrays an idyllic country-club, gracefully centred around the football stadium. Amid luxurious surroundings, typical campus life consists of a series of romantic if not erotic encounters between a campus "queen" and a football star of surpassing brawn and complete intellectual vacancy. A bevy of ebullient cheer-leaders and fraternity men, who make up the supporting cast, drift from party to game to party, with only the occasional interruption of a class. The professor is a curious and insignificant part of the stage setting. The only outward and visible sign that this is a university is that the actors sometimes carry books under their arms, never more than two. No one apparently looks into the books, wrestles with the classical problems of philosophy, or concerns himself with the international disorder.

This sort of picture is, of course, a bad caricature of what goes on. Whatever may have been the case in the halcyon pre-war days, the American university in the last two decades has experienced steadily serious intellectual enterprise. Students are

soberly confronting the problems of faith and unbelief. They are deeply interested in the problem of relationship of the useful to the good, the true, and the beautiful, of fact to value, of technology to civilization, for they know, though less urgently and poignantly than the European student, that destruction hangs over us all.

The new seriousness of the American university should not be over-rated any more than under-rated. The American student is by and large less intellectually mature, certainly less skilled in judgment, probably less world-conscious than his Continental or English contemporary. His vocational pattern or education often gives him more training in skills than wisdom about ends. His "extra-curricular" activities do take up large stretches of his time, some of it in childish time-wasting, some of it in maturing educational experience. One must bear in mind the comparatively large percentage of Americans who are enrolled in colleges, almost two and a quarter million in 1951. College education is a mass movement in America, and it sweeps many in who are not intellectually suited for college life. This depresses steadily the level of achievement. The most accurate picture of the American college, then, would fall somewhere between the Oxford don's study and the Hollywood country-club.

The Christian ideal and modern sexual practice

This backdrop is necessary to understand the prevailing pattern of men-women relationships. To what extent does one find the normative Christian attitude on sex and marriage reflected in the attitudes and practices of American college youth? By the normative Christian attitude is assumed here the claim of the Christian faith that monogamy is of the order of God's creation, and that sex as a physical drive is a created good which finds its true worth within the marriage bond of mutual fidelity and love. Practised outside of that bond, sex becomes a demonic perversion of what it ought to be in God's planned economy. The sanctity of sex reserved for the sanctity of monogamy is certainly the base-line "ought" shared by both Roman and Protestant Christians, whatever be their divergence on further particulars.

When one judges the American campus scene by this norm, one finds mixed evidence. The norm is dangerously denied at some levels, maintained at others. First one must take frank account of the negative evidence.

It is quite apparent from numerous sociological studies that there is a great deal of sexual intimacy, including sexual intercourse, among unmarried American college students — certainly more in mid-twentieth century than seems to have prevailed in the Puritan or nineteenth-century eras, though the picture of earlier periods is often based on misleading impressions of piety rather than fact. The present facts are sobering. One recent study appearing in a popular American magazine claimed that “six out of ten male students have ‘gone the limit’, in contrast to only one out of four girls”. The incidence of physical intimacy short of intercourse is much higher, ninety-eight per cent among males, fifty-six per cent among girls¹. The most thorough study of sexual behaviour in modern America — highly debated, incidentally, among sociologists — is known as the Kinsey Report². This exhaustive analysis reveals that premarital intercourse, in greater or less frequency, is the rule rather than the exception among American young men, whatever be the normative ethical standard upheld by churches and educational institutions.

Cultural forces behind the empirical facts

It is not difficult to discern the qualitative ideological factors that lie behind these quantitative studies, the “principalities and powers” at work in American culture which produce such an alarming gap between Christian ideals and actual practice. For one thing, within the dominant pattern of co-education, which puts men and women in close and constant association with each other in all social activities, the unchaperoned freedom of relationship is a strain on the discretions of conscience. For another thing, there is the aftermath of the war, which brought to the American campuses over a million

¹ *Pageant*, Nov. 1951, vol. 7, No. 5, p. 15.

² ALFRED E. KINSEY, et. al., *Sexual Behavior in the Human Male*, Philadelphia and London, 1948. A parallel study on the human female is to appear shortly.

young veterans. It would be impossible to expect these young men to shift from the sexual behaviour-patterns encountered in wartime back to "normalcy" as easily as they put off their uniforms. Again, one must reckon with the power of a philosophy of "rights", which in the area of sex ethics is translated to mean, "I have the right to biological self-expression", or "It's only natural". This common rationale quite neglects a philosophy of obligations corresponding to every right. This is accompanied by the widespread popularity of "Freudian passwords", which speak of the dangers of "inhibition", and the frustrations of restraining natural sex drives. Freudian folklore is understandably appealing to college students who are in the difficult span of years between the time of reaching biological maturity and the time when they are professionally and financially equipped for marriage.

Again, the college community, like the rest of America, is under the spell of the glorification of sex. In advertising, movies, television, beauty contests, the fad for "pin-ups", etc., the goddess of Venus is daily worshipped. Still again, there is a strong herd-mind mentality, where popular conformity is rigorously compulsive. In the area of sex ethics, this leads to the claim that normative standards should be derived from statistical averages. If, then, the Kinsey Report uncovers the fact that the majority of American men have practised pre-marital intercourse, then it becomes evident that an American man *ought* to have pre-marital intercourse. Such a "Gallup Poll" approach to moral theory is one of the most pervasive ideological currents in American thought and constitutes a formidable challenge to Christian ethics.

Add to these factors the easy availability of contraceptive devices. Add further the subtle but ubiquitous philosophy of a crass Epicureanism, which provides a ready answer to the existential problems of the student who faces a dark and uncertain future, who even in America is being disillusioned from the liberal progress theory, and who may have no alternative to despair than a *carpe diem* pleasure-philosophy. Stirred in all together, here is a dark brew of which the Christian must take the full measure in order to deal in both a contrite and redemptive way with the disorder of man's sexual life.

Clearly the response of the Christian in this situation cannot be a simple moralistic prescription to "be good". If the Christian minister or youth leader approaches these problems of college youth with either a pious horror at the phenomenon of pre-marital intercourse or a sentimental unprincipled sympathy, he is pathetically and fatuously irresponsible.

Signs of God's order within the disorder

What is remarkable in this whole picture is that God's order is respected as much as it is. What is strange is not that the sanctity of sex reserved for marriage is so much abused but that it is so much honoured. When one turns to the credit side of the ledger, one can discern many signs of the persistence of the Christian norm among men and women in American universities. It is fair to say that even though honoured in the frequent breach, the normative standard for sex and marriage ethics is the monogamous family pattern which would reserve sexual intercourse for marriage alone. The American student is not quite certain of the grounds for this principle, but he holds it none the less.

There is sociological testimony to this. The Kinsey Report takes note of the fact that the frequency of pre-marital intercourse among college men in America is much lower than among non-college men¹. "In the upper level code of sexual morality, there is nothing so important as the preservation of the virginity of the female and, to a somewhat lesser degree, the similar preservation of the virginity of the male until the time of marriage."² Mr. Kinsey and his associates find this moral code of college people to be "rationalization"³. Whether or no this can be so easily written off, it cannot be denied that such "rationalizations" do exercise a strong influence on behaviour.

Still another bit of evidence: college men, whatever their own sexual practices, on the whole expect and desire the girls they marry to be virgins⁴. On the one hand, this is a hypocritical

¹ *Op. cit.*, pp. 347-351, 379-381.

² *Ibid.*, p. 379.

³ *Ibid.*, p. 384.

⁴ *Ibid.*, p. 364. Cf. *Pageant*, article cited above, p. 20.

"double-standard" morality, which expects of another what one may not take as normative for oneself. On the other, it displays a kind of back-handed respect for the Christian position of the sanctity of sex within marriage.

It would be wishful thinking to assume that such a marked sense of ethical discretion among college students in America is due chiefly to the conscious acknowledgement of Christian morality. The "faith" that undergirds this ethic is more likely to be a simple utilitarian than a Christian one. That is, the student opposes sexual promiscuity in stated theory, and to a considerable degree in practice, more out of his hope for a happy and successful marriage than out of any acknowledged fear of the Lord. Yet such an idealistic hope is a no less real obedience to God's moral law.

Another encouraging trend on the American college campus in recent decades is the great increase of courses in the curriculum on "Marriage and the Family". These courses may seem rather odd to a European student, but they are substantial and rigorous in content, and highly popular with students, for they seek to prepare them for married life and parenthood through the study of the physiological, psychological, economic and sociological dimensions of the marriage institution. These courses are normally taught by sociology faculty, not infrequently by faculty in religion, sometimes interdepartmentally. A cursory survey of the standard books used in these courses reveals a great deal of valuable descriptive data, along with a good deal of fuzziness as to normative value-principles. The cultural relativism which is the philosophic premise of contemporary American sociology comes into subterranean clash with the claims for the finality of Hebrew-Christian norms. But in the main the implicit value-premises of these books and courses are Christian ones. Though not necessarily in Christian language, the sanctity of monogamy and the dangers both of extra-marital and pre-marital intercourse are set forth.

The impact of these courses is a beneficial one. Men and women together honestly confront the problems of monogamy in modern urban culture and study the full range of the factors, physical and spiritual, which go into the making of a home. They are enabled to see their present problems of sexual tension

in a larger perspective. Undoubtedly these courses must be recognized as fulfilling a genuine role in Christian education.

We have noted above that one of the factors producing tension and difficulty in men-women relationships is the long gap of years between the time when one is biologically prepared and the time when one is educationally prepared for marriage. When two, three or more years of professional education are added to the four-year college course, marriages among university people are delayed until age twenty-five or over, when one has secured the final degree. There is one important counter-trend in American universities, beginning with the emergencies of World War II and continuing since : college marriages during the course of study. Before the war, it was the exceptional student in professional school who was married, and rarely would college authorities allow undergraduates to marry and continue in study. Now the picture has changed. A growing number of graduate students are married ; often both husband and wife are in school together, and even at the undergraduate level, student marriages are not at all uncommon.

There are far-reaching implications of this trend upon the cultural scene. It entails difficult problems for university administrations, pressed to provide housing facilities for married students, and for the parents of the young married couple, who may be expected to subsidize a marriage, perhaps even a grandchild. It may encourage prematurely-made matches. But on the whole the trend is a healthy one. It reduces the difficulties created by a too-long engagement. It enables a couple to plan their academic courses together, to create a bond of intellectual togetherness which can be a rich spiritual endowment on which to draw in later years. Finally, there is clear evidence that marriage during college years is not a distraction from but a stimulant to academic achievement. Other factors being equal, married students make appreciably higher records than non-married students. It is likely that this practice of student marriages will continue, and provide one provisional remedy for the problems of sexual strain during college years.

The impact of Christian forces

One should not minimize, in the last analysis, the impact of specifically Christian forces on the American college campus in creating a climate of moral opinion which affirms the sanctity of sex and monogamy. If one compares the religious atmosphere of the campus of the 1920's or 1930's with that of today, the more than casual observer is struck with the renewed student interest in and the vitality of discussion about the Christian faith and the norms of Christian ethics. A generation ago it was a foregone conclusion, in dormitory "bull sessions", that there is no final sovereignty or authority presiding over human affairs, no Supreme Court of moral appeal, only a quarreling bench of relative authorities, the pleasure-principle and the pragmatic rule speaking the loudest. The authority of the Christian faith was laughed out of court. Although the average student was more "absolutistic" in practice than could be squared with the moral relativism of his avowed "theory", a complete scepticism of faith and morals was the reigning principle.

It is no longer fashionable to write off the Christian faith as "merely a function of culture", or a restrictive vestigial remnant of priestly witchcraft. The impact of the ideological conflict of the war on the subconscious mind of the American student was strong : it showed him the anarchic perils of complete relativism. The contemporary student is deeply interested in theological problems. Though far from "convinced", he is impressed by the cogency and realism of the Christian witness made in his community — that is, where it is made by persons of theological depth and conviction. He wants to hear doctrinal sermons, though of course doctrine couched in language he can understand. He is eager to overcome his theological ignorance created by his secularized public school education. All the way from the ecumenical and national student conferences to the small college chapel service, American students are listening responsively to the articulation of Christian doctrine.

This has a subtle but profound bearing on the ethical issues of men-women relationships dealt with in this article. The problems of sexual promiscuity cannot be solved by the renewed

enforcement of a tight-laced legalism, any more than they were solved by the liberal panacea of bringing sex "out into the open". Only as students look to the grounds of their faith can they bring adequate motivation and insight to the solution of the ethical problems they confront as sexual and spiritual beings. Only as they are convinced of the sovereignty of God over all of life can they know the faith-standpoint from which to give honour in their actions to the order of God's creation, the holiness of sex created as a good to be realized within the context of fidelity and affection of the home. In so far as the "return to religion" in American college life is theologically-grounded, it can be looked to in the future to bring forth the fruit of a reformation of morals and manners.

A word of warning to Christian leadership must be added. Much depends on the kind of theological revival that is fostered among students. A superficial evangelism which simply requires that one should "give one's heart to the Lord Jesus" and all life's problems will be mastered, is worse than useless, as well as repellent to the thinking American undergraduate. The thing needful is a much more profound "evangelism" which sets forth the many facets of the Christian tradition, its view of man and his destiny, its economy for man's life in community, as well as the patterns of God's revelation. The ways of God with man cannot be justified for the modern American student in terms of a private and other-worldly pietism. But where he can be convinced of the operation of God's will in man's sex and marriage relationships, as in man's political and economic life, he can be brought to the faith out of which can spring the hallowing of God's name in his everyday practice as both a sexual and spiritual creature.

The Family and the Pastoral Responsibility of the Church

ROBERT B. TILLMAN

Centrality of the family

The institution of the family is like the refugee who is assured of his basic value and importance but finds himself pushed into a corner until it is convenient to do something about him. Christians assume that the family is the one institution that can be called Christian, and at the same time that its functions have been taken over by the modern state. Nurture, education, entertainment, religious training, worship, provision of security and finally burial are increasingly provided outside the home.

The Church is no exception, for it too has allowed Christian families to shift many of the responsibilities for raising children and building homes. The most glaring illustration is to be found in North American churches where Christian parents have handed over responsibility for moral and religious training of children almost entirely to the public school and the Sunday School. When discipline vanishes and children run wild the parents blame the school and the Church. Although they have only themselves to blame, they are right in so far as the Church is itself guilty of establishing Sunday Schools which are expected to take the place of the family in the Christian nurture of children.

The first responsibility of the Church towards the family is repentance. If pastoral care is to be exercised, the Church must recover its own sense of the centrality of the family, repent of its own inferiority complex in the face of the disorder of society, and recapture in its life and worship and in its members an enthusiasm for a personal ministry to family life. Indeed the very disorder of our society *and of our churches* confronts the family with an unprecedented opportunity for the renewal of society and Church. For the centrality of the family rests in the fact that the character which alone can knit up the torn

fabric of our common life must be provided out of family life, individual by individual. And "the church in thy house" (Philemon 2 ; Col. 4 : 15) is the centre from which renewal must come, even as it was from Christian households that the Church began.

In any event the Church dare not accept the popular illusion that the role of the family is played out. Although we do live differently than our forefathers, the family remains the first community of sinners in which individuals discover themselves, other people and God. Modern psychology is agreed as to the crucial importance of the formative years in the home for moulding in permanent ways the character and basic disposition of children. It is still from the home that people go out to school, church, community centre, the hospital, the shop, and the factory. And it is still in the home that individuals approach their own marriage, bear their children, and die their own death. It is simply not true that the house or flat can no longer be a home.

In other words, the family remains the Church in microcosm, a circle of human beings committed to one another in that kind of personal struggle, mutual obligation and responsibility out of which character develops. Church members have not taken time to discover the meaning of their own home relationships. But God is a jealous God and unless He is known as the meaning, the judgment, the grace and mercy of the average family of sinners out of which we all come, and in membership of which we all die, He will not be known in the world at large. It is in the life of the family that we were created, and in which we are intended to escape the loneliness of individualism and the animal world (Genesis).

It is then the Church's responsibility to help its membership identify the fragments of love, honesty and integrity which they have experienced in family life with the redemptive will of God, and to come to understand the frustrations and pains, the suffering and humiliation, the discipline and control, the brutalities and tragedies which arise in the conflict of egos in any family as an aspect of the judgment and of the guiding hand of a God who has set us in personal relationships, so that we may ourselves freely learn from the bitter and the sweet.

In these first attempts at living together children, not to speak of adults, must be given in Christ a mirror of that for which they are destined, a judge on all they attempt, and a source of forgiveness and strength for daily renewal.

Obstacles to pastoral care

However, a repentant Church and church membership will encounter many obstacles to its attempt to discharge its responsibility for pastoral care. The primary obstacle, of course, is the average church family itself. They are haunted by the same uneasiness as the Church in the face of the break-down of traditional forms of family life, and fight for their preservation without asking what God desires here and now.

The result is that in many places Christian family life is synonymous with respectable family life. Conventional religious duties are a substitute for living obedience to a Lord and Master who judges and redeems every family (Mark 2 : 17 ; 3 : 35 ; 7 : 10-13). And too often the respectable are found at the centre of congregations, not only impervious themselves to the Gospel but hiding it from society in general. Nothing in the life of the local church — and pastoral care begins and ends in the local church — nothing is more destructive than the closed, holier-than-thou church family.

Another obstacle is symbolized by the words "Sunday School". The implication is that religion can be taught and in an hour or so on Sundays! The family vocation so to live that the child himself encounters the Kingdom in his own most intimate experiences is replaced by a "child-centred curriculum" in the Sunday School. Recent moves towards a Church School, Church Worship for the Church School, parent and child cooperation in the lessons of the Church School are in the right direction. But it is not so much the mechanics of religious education that stand in the way of proper pastoral care as the lack of understanding and conviction as to what the mechanics are for.

Both parents and teachers are confused and are unable to help children make the connection between the love of God and man and the religious knowledge that is being taught.

Another obstacle is the tendency to consign unwanted children, the sick and the aged to institutions. It is better, of course, than leaving them destitute. But one cannot continue to rob family life of its personalities and its personal problems and not expect to reap a harvest of impersonal and heedless sons and daughters.

Still another major obstacle is clericalism and Sunday Christianity. To most people Christianity is associated with Sunday clothes and the clerical collar. Illusions of superiority cherished by some church members, according to which their baptism, church membership and good works entitle them to a special place in this world and the next, are fatal to the Church's message. Confusion over what we mean by secular and sacred is equally damning to much well meaning pastoral care. For God is either present in all of life, as William Temple once said, or in none of it. The parson's calling is of no greater significance than the calling of any other member of the Church, and those outside the Church are as important in God's eyes as those who belong. If such convictions are not crystal clear, then neither parson nor layman can represent either the care of God or the care of a Church too obviously full of uncaring people. It is not without significance that in the Mormon Church, which practises the belief that in God's sight all callings are holy and all service of equal importance, bishops earn their living in secular pursuits. And it is from this church that many young missionaries go out each year, at the expense of their families, to carry their witness across the world. Whatever one may think of their theology and their church, they do make a place for every family, not only in age-graded activities, which abound, but in activities of worship and play in which whole families participate.

The prevalent concept of marriage as a contract to be terminated on notice ; confusion as to what is meant by planned parenthood ; widespread acceptance of psychologies of childhood which hide from young parents the vital role they play in the moral and social development of their children ; confused and not-thought-through instruction from the Church on stewardship, use of time, and so forth, all of these and a host of other factors are stumbling blocks in the path of the Church's attempts to give pastoral care to the family.

Some tasks of the Church

But the job of the Church is to minister to the family as it is and where it is. Just as in Eastern Europe much evangelism has perforce become family evangelism, catechist instruction, family teaching, so the Church in general must take stock of the actual situation where it is, and act accordingly. I would simply list a few of the obvious things that must be done if pastoral care is to be carried out responsibly.

The Church must admit that its own families are often the chief obstacles to pastoral care.

The Church must help *all* families to discover for themselves that the meaning of their family struggles and joys is God. It must re-present the fact that God's Kingdom is at hand, actually, to *any* family. And that God invites repentance, belief, forgiveness and the fruits of repentance. Basic to any kind of pastoral care is the conviction that God has not deserted families or persons, however much they may have deserted Him.

The *worship* of the Church must be so ordered as to give meaning to the whole of family life. The content of the services, the participation of the congregation should be such as to set the problems and significance of family life within the wider setting of life in the fellowship of the Church, the world and the Kingdom.

The Church must incessantly preach and teach the fundamental importance of the family for the health of the whole *Church*. Among other things this means that church leaders must make much more serious efforts to achieve a clear consensus of opinion and a biblically-based, contagious witness and guidance for specific areas of personal living. At present, on problems of sex, marriage, family discipline, the real meaning of baptism, birth, work, recreation, old age and death, the churches are united only in horror at the break-down of traditional family mores, and remain tragically divided as to the guidance that should be given¹. Such confusion vitiates adequate pastoral care however worthy the intent, and it should be an

¹ See report of the Conference on the Problem of the Family, held March, 1950, at the Ecumenical Institute, Bossey, Switzerland.

ecumenical obligation to work towards a united witness on these questions and a witness that is *relevant in the local parish*.

At the same time the Church must destroy in those under its care all romantic illusions about marriage and family life. Church members should enter marriage knowing that they bring only their own selfish egos for a life-time of conflict, but a conflict which *can* be transformed as they submit to each other and admit their need of continual judgment, forgiveness and strength, from the source of all life.

Then the Church must impart a vision of the strategic importance of the family in the life of *society* and in the solution of international problems. The task of the family, and thus of pastoral care, should be dramatized as among the most important to which any virile Christian could be called. The intimate relation of power conflicts out in the world to those in the home must be clearly pointed out, so that church members face up to the fact that many of its services and much church activity are but a means of escape from more vital problems nearer home, and that to avoid family care is to rob society of a major source of redemption by making life more impersonal than ever. The "re-personalization" of our community life can only originate in *people* who have actually given themselves wholly in some specific personal encounter. The family as the primary school for such wholeness of commitment is to that extent the key to any social or political problems.

In other words, the family is *a key frontier of paganism* demanding occupation by the Church. And whether it be in experiments with new forms of family life as in France, where some of the old functions are restored by larger groupings of family units; or whether it be in social work or family clinics; or as teachers and parents, all such efforts must be regarded as pastoral care to which God calls with special urgency in our generation. For there is no short cut. It is only slowly that men and women can come to understand how it is just in the family that God is speaking, and demands a response. The only way for men and women to regain confidence in the meaning of their lives, in an age like our own, the only road to the implementation of pastoral care, is through caring, person by person and family by family.

None the less it is in family events, properly handled, that the Church has its finest opportunities. Birth, marriage, baptism, death are all moments when people are most aware of deeper realities. The God at hand in intimate events is also a God who wants something out of such encounter. And men and women are often at such times open to the conviction that God claims them in order to help provide the social, material and spiritual conditions of adequate health, education, work, recreation and worship — for *every* family. They are open to be claimed for growth in Christian life and work, and for daily decision and commitment to the Kingdom.

Finally, it is surely obvious that the pastoral role of the Church includes steady pressure to make available the latest techniques and scientific skills for family living. And it will urge its members to undertake tasks of nurture and healing and counselling. The Church must consistently attack anything that undermines wholesome family life, clearly indicating that it does so because God is at hand in every place where men and women are to be found, and it is the Father of mankind who demands that conditions become such as express His purpose and His care for the human family.

The chief instrument of pastoral care

Until recently pastoral care was regarded as the duty of the pastor. In most parishes he was able to visit in the home and talk in the kitchens, the barnyards and the fields with his people. Such pastoral care continues in many churches, and will always continue subject to changes in structure of modern society. But as a matter of fact the centre of such churches is always a few really Christian families, open to all comers. It is their life, their caring about people which is the real testimony to the hidden presence of God and His care. And today in areas where organic community ties have been replaced by the impersonal relations of the apartment block, office and factory, the Christian family accustomed to caring about others, and open to others, is even more the chief instrument of pastoral care.

It is *the open family* which is the secret : open to God and open to everybody. The loneliness of contemporary life makes

this especially true. Recent successful experiences of visitation evangelism, conducted by small teams of laymen in thousands of local churches all over the world, have provided ample verification. All were glad to welcome the visitors, who came with a simple invitation: "We know none of us are good enough for Jesus Christ, but He is good enough for any of us and He wants you in His fellowship." But the universal reaction was, "We did not know you cared." What an appalling revelation of the indifference which exists in the average church: most church members had long ago given up inviting their friends, much less people generally, even to attend church with them. Hence the importance of the really open family in pastoral care. I have always found my own visits as a minister to have been of some use when they were made to people who had known the concern, friendship and help of a church family. Part of the pastor's handicap is that people feel he is paid for his care.

Pastoral care is a representation of God's care, a carrying out in the open of what God does in secret in His own way for *every* man and woman. Consequently I would place at the head of church responsibility the use of its own families in every type of pastoral work. The Church must take time to discover and nourish by its worship, fellowship and teaching those few families who are not closed to their fellows, but open to all. Friendliness, kindness, hospitality, joy, a natural and not forced sharing of both happiness and trouble — all incarnate in loyal families who care about one another and those around them, and the world outside — these are the chief instruments of pastoral care. Nothing is more productive of a response from those to whom the Church seeks to carry God's word, and nothing more demonstrative of God's love for those who are stricken, alienated, or simply in need of a wholesome atmosphere in which to gain confidence that God does have a purpose for them.

The ultimate responsibility

Of course there is no pastoral care except that God cares: we can but be instruments of His love, and are never the love itself. "Without me ye can do nothing." I remember the story

of a young pastor and one of his first weddings. Not long after the ceremony he preached on "Underneath are the everlasting arms", and bride and groom were at the service. Two days later the groom died in an accident. The pastor visited the bride who had gone to her mother's home. The young widow was kneeling on the floor, head in her mother's lap, and when the minister entered flung up her head and cried: "Yes, where are your everlasting arms, where are they now, where are they?" The minister hesitated a moment and then slowly crossed the room and gently drew the mother's arms around the weeping girl: "Here they are, Alice," he said, "here they are."

All pastoral care is like that — a revealing of what is already there. The pastoral responsibility of the Church is to make plain to members of families just Who it is they serve in all their strife, in all their harmony. The ultimate responsibility does not lie with either the Church or the family, but with each one of us realizing that "it is God who is at work within you, giving you the will and the power to achieve his purpose".¹

¹ Phil. 2: 13 (J. B. Philipps trans., *Letters to Young Churches*).

THE STUDENT WORLD CHRONICLE

De Universitate

SOUTH EAST ASIAN CHRISTIAN STUDENTS AT DJOKJAKARTA ¹

C. L. VAN DOORN

A very fruitful conference was held at Djokjakarta, Indonesia, at Christmas, 1951. It was a "training course" in the real sense of the word, and held all who participated in it in continuous active tension. Hard work was done under the inspiring leadership of people like M. M. Thomas from India and Kyaw Than from Burma, and the conference did not hesitate to meet during the afternoon hours when necessary — a very unusual thing in tropical areas. I must therefore say — and I have attended many S.C.M. conferences during my life, in both East and West — that this was the most thorough in which I have ever participated. As a "rank and file" participant with only one address to give, I was compelled to play truant to give myself an opportunity to visit a few old Indonesian friends in Djokja. If I had kept strictly to the conference program, there would simply not have been time for this.

We worked from seven o'clock in the morning until ten in the evening. The daily program was as follows: from seven to eight o'clock, morning prayers and meditation; from nine to ten, Bible study in groups according to an outline on the Epistle to the Ephesians prepared by Marie-Jeanne de Haller; from ten to eleven an address on some theme related to "The Church Universal", "The University and the S.C.M.", or "Realms of Politics", followed by a period of group discussion on the address. In the afternoon, during which all kinds of committee meetings were held, there was also an evangelistic address by Professor Morris Wee, which brought home to the conference the absolute seriousness of the call of Christ. Finally, we met in the evening in groups to discuss ways to inspire and build up the life of the S.C.M., and we ended the day with a formal act of common worship. For twelve days there was little or no deviation from this program.

¹ Reprinted from *Ut Omnes Unum Sint*, publication of the N.C.S.V., Movement in the Netherlands which is affiliated to the W.S.C.F. Translated by Wim Wesseldijk and J. Wessel.

One sometimes hears complaints in S.C.M. conferences about the raising of too many problems, a too strongly devotional character, or about too great stress on the organizational side. At Djokjakarta all these elements were very balanced. Bible study and the evangelistic witness were the focal points. But the conference did not avoid discussing problems concerning the Church, the university and social and political life, and it was remarkable that the greatest interest was in problems relating to life in the colleges, while social and political problems remained in the background. It seems that in countries like India people have reached a saturation point in thinking about the political and social order.

There were also very lively discussions about the life of the S.C.M. For me personally it was above all the young Syrian Christian, C. I. Itty, who spoke the "redeeming" word. I should like to go more deeply into what he told us about the S.C.M. of Madras with its eight hundred Christian students. But I could not do justice to the lively manner in which he presented the impressive story of this steady work of sacrifice and self-denial. Only this: at the beginning of the university term every freshman in Madras finds in his room an S.C.M. calendar describing in detail the scheduled activities for the whole term. The year's program is planned in a "workshop" community which does its work considerably in advance of the beginning of the new term. And if there is not enough money to carry out all these plans, the students are willing to do all kinds of work to help the S.C.M. — even working as porters in the harbour and at the stations. Madras alone contributes 16,000 rupees (about \$4,000) per year to the S.C.M., of which 2,000 rupees go to the central treasury. This information about the everyday work of the S.C.M. became an important stimulus for all participants, and sometimes in the "workshops" where the life and work of the S.C.M. was thoroughly analysed, the weakness of much of its life led some to self-criticism and to a new understanding of the saving power of Christ, while the appeal by Morris Wee in the afternoon meetings aroused questions concerning the aim and character of the S.C.M. The morning discussions on the great questions of Church, university and socio-political life aptly counterbalanced a too great absorption in individual spiritual existence and in purely S.C.M. life.

The theme of the conference was "Called to Liberty". This was a fortunate choice. The great thirst for freedom in the East, in politics as well as in other fields, has been quenched. But how will this freedom be used? It sometimes seemed as if the Filipinos saw in freedom the key to enter the Promised Land. For others, however, and especially for the Indians, this was a source of

problems and difficulties. "Called unto Liberty" . . . but for what? The study of the Epistle to the Ephesians, which brought us to the unsearchable riches of Christ and to the lifelong struggle of those called by Him, led us in the conference into the wonderful freedom of the life of the children of God. How deeply this study satisfied us all! As one of us said, "For the first time I have thoroughly understood a passage from the Bible." All discussions, including those outside the Bible study groups, started from and led back to this Epistle. The same is true of the meditations during morning and evening prayers, while the words from the third chapter of the Epistle, "Being strengthened with might by his spirit in the inner man", were chosen as the text for the preparation for Holy Communion that was held in the Javanese church. For non-theologians, and these made up the great majority of the student delegates, this method of strong concentration on a specific passage from the Bible is very much to be recommended.

It is now about twenty years since the first South East Asian S.C.M. conference took place in the neighbourhood of Bogor, also in Java. At that time this Tjiteureup conference was a very singular event. As I — together with Dr. A. L. Fransz, commonly known as Miss Tine Fransz — am the only one who attended both conferences (although two doctors from Djokja, Kasmolo and Sumardi, who had also been at Tjiteureup, listened in as often as their work permitted), it is natural that I am inclined to make a comparison between the two. In doing so I should like to point out two things:

1. Both conferences were attended mainly by Eastern student leaders and students. In its time the Tjiteureup conference attracted attention because of its Eastern character. Still, there was an enormous difference between Tjiteureup and Djokja. While at the former, people like Miller, Kraemer, Visser 't Hooft and others took strong and influential positions of leadership, at the latter this was no longer true of the Western participants. The Djokja conference was a purely Eastern conference, in the same way as a Nunspeet (Holland) conference is a Western one, even if a number of Eastern guests and speakers take part. But this does not mean that the *oekumene* was not strongly felt at Djokja. People listened with great openness to what was said from the side of Geneva, but they knew at the same time that the World's Student Christian Federation is not only Geneva, or the British or French S.C.M., but that "we" are a part of it as much as "they".

2. I do not know why, but for me one of the most significant features of Djokja was the very direct and convincing witness to the

saving work of Jesus Christ. At Tjiteureup it happened more than once that we — let me say from the missionary side — had to bring into the conference this central message of the Gospel. This time it was totally different. Above all, from the side of the Indians and the Burmese there was a very positive message of the absolutely unique revelation of God in Jesus Christ. Fundamentalists sometimes assert that in bodies such as the W.S.C.F. there is a slow but sure decline of the biblical witness and that a general syncretistic outlook towards the world is taking its place. It is also said that the process of "decline" has continued throughout the years. On the basis of the conferences which I have attended — Peking (1922), Tjiteureup (1933) and Djokja (1952) — I can only reach the opposite conclusion. It is as if the Eastern Christians, now that they have achieved total independence, have become more deeply conscious of how great is their responsibility in passing on what they have received. And it was a particularly impressive experience to discover that this is especially true of the representatives of the oldest Christian Church in the world — the Mar Thoma Church of Travancore — which in people like M. M. Thomas and C. I. Itty made a great contribution towards the success of this conference of the Eastern Christian student world.

BOOK REVIEWS

Survey of the Literature on Men and Women Relations and the Family

AMERICA

Growth which begins with the child at birth, and continues step by step to old age, is unquestionably the most significant earmark of the literature on relationships of men and women and family living published in the United States today. Good relationships between men and women begin at birth for the child, when made possible by his parents, and continue good or otherwise through infancy, early childhood, middle childhood (6-12), adolescence (12-16), later adolescence (16-18), young adulthood (18-30), adulthood (30-40), middle age (40-60), and later life (65 up). Literature has been, and is being, produced stressing boy and girl, men and women relationships and good family living at each stage. A strong conviction has been reached by educationalists and is seeping its way through curricula into daily life, namely, that stages in biological development are matched by a cultural expectancy at each stage. It is the job of the educationalist and the family to assist children, youth and adults to carry through to success at each age level — in fact, each higher level depends on success at the lower ones. Literature for teachers, students, parents, literature to study and literature to enjoy, text books, reading books, fiction, professional magazines, popular magazines, and even the comics, deal with relationships of men and women.

Companionship appears to be the objective which has replaced the protection-dependence relationship which characterized men and women in an earlier era. Sharing for boys and girls, men and women as companions in play, in work, in thought life, and in worship is the goal; mutuality in responsibilities, in earning and spending, in sex life — satisfaction for both husband and wife are the end points in adjustments. These are reflected in the literature. Text books, magazines, and films aim to help teen-agers in their progress towards these objectives in their present family living and future marriage

and home-making. Older youth go forward to more advanced steps in this process; young adults take up the double task of finding satisfying husband-wife adjustments at the same time that they induct their young children in their first man-woman relationships; and finally, a further crisis must be met by the adult couple to find abiding companionship in each other when children have achieved independence and departed from the home.

Shared work is a notable trend in the literature on men and women relationships. An increasing number of husbands and wives collaborate on the production of books. Ernest R. and Gladys H. Groves¹ are an outstanding example of the earlier group, and their works continue to be used in university classes today. Abraham and Hannah Stone², both medical doctors, are internationally known. Their joint production, *The Book of Marriage*, has not been surpassed, and their lives continue to bless members of family life conferences. Judson T. and Mary G. Landis³ are notable current producers of literature for different age groups. Sylvanus M. and Evelyn Millis Duvall⁴ are another outstanding couple who illustrate the point that literature is most convincing when husband-wife relations and family life of the authors demonstrate the principles set forth in the books.

A. Infancy and early childhood

MARTIN AND JUDY, by Verna Hills. Vol. I, *In their Two Houses*; Vol. II, *In Sunshine and Rain*; Vol. III, *Playing and Learning*. The Beacon Press, Boston, Mass., 1939, 1940, 1948.

The series is graduated in age from two to five years. The little boy and girl as equal neighbourhood playmates, with similar experiences, form the heart of these wholesome, realistic story books. The books are enjoyed as much when read by parents in the home

¹ ERNEST R. and GLADYS H. GROVES, *The Contemporary American Family*. J. B. Lippincott, Philadelphia, 1947.

² ABRAHAM and HANNAH MAYER STONE, *The Book of Marriage*. Simon Schuster, New York, 1939.

³ JUDSON T. and MARY G. LANDIS, *Building a Successful Marriage*, 1949; *Youth and Marriage*, 1951; *Personal Adjustment, Marriage and Family Living*, 1950. Prentice-Hall Inc., New York.

⁴ SYLVANUS DUVALL, *Before You Marry*. Association Press, New York, 1950; EVELYN MILLIS DUVALL, *When You Marry*, Association Press, New York, 1945; *Facts of Life and Love*, Association Press, New York, 1950; *Family Living*, Macmillan, New York and London, 1950.

as by teachers in nursery school and kindergarten. The delightful full-page pictures are poured over by the children. Parents will welcome the statement of principles on which religious growth takes place in the child to be found in the foreword, and they will feel assurance in using them as they realize the principles were formulated as the result of sound and thorough research on child life.

B. *Parents of young children*

CONSIDER THE CHILDREN, HOW THEY GROW, by Elizabeth M. Manwell and Sophia L. Fahs. The Beacon Press, Boston, Mass., 1939.

This is a parents' book to go with the *Martin and Judy series*. It converses with the parents, and also gives experience and conversations between parents and children as they grow in religious living.

GROWING TOGETHER, by Rhoda W. Bachmeister. D. Appleton-Century Co., New York, 1947.

Parents and children can work, play, and develop together to get the utmost from family life. Father, mother and children share in growing at different age levels, in developing loyalties, learning to think straight, and facing difficult facts.

C. *Teen-agers*

"What is the favorite book of your group?" was asked of many high school groups studying "Life Adjustment" or "Family Living" during a half of last year. Here are the answers:

PERSONAL ADJUSTMENT, MARRIAGE AND FAMILY LIVING, by Judson T. and Mary C. Landis. Prentice-Hall Inc., New York, 1950.

"It's easy to read and tells us what we want to know. It helps us understand ourselves, our friends and our families." It also lists films which are good to use in teaching the course.

FAMILY LIVING, by Evelyn Millis Duvall. Macmillan, New York and London, 1950.

"It's harder than Landis to read but it tells us about emotional maturity and many things not in the other book."

LETTERS TO JANE, by Gladys Denny Schultz. J. B. Lippincott, New York, 1947.

A mother talks to her daughter about sex. The girls said: "We like it but the boys have it borrowed all the time. They need such a book too."

FACTS OF LIFE AND LOVE, by Evelyn Millis Duvall. Association Press, New York, 1950.

A thirteen-year-old girl borrowed the copy from our shelf, and read steadily for two days. "It's good," she said. "I didn't read that chapter for the boys or the one on marriage!" The book meets the needs of this age group.

THE STORK DIDN'T BRING YOU, by Lois Pemberton. Hermitage Press, New York, 1948.

Names are named which everyone needs to know. The pictures are all there. The language is that of the American younger set. It serves an age group still younger than the preceding book.

D. University students

University students and their professors will find these books of interest.

BUILDING YOUR MARRIAGE, by Rex Skidmore and Anthon S. Cannon. Harper and Brothers, New York, 1951.

Three parts carry men and women through life : 1) Preparing for Marriage, 2) Achieving Happiness in Marriage, and 3) Enriching Family Life. There is an excellent selection of source material assembled around these areas of living. A spiritual concept of life is implicit in the whole book and explicit in such chapters as "Religion and Marriage", "Morality and Marriage", "Using Conflicts for Higher Harmony", and "Resources for Strengthening Family Life".

BUILDING A SUCCESSFUL MARRIAGE, by Judson T. and Mary C. Landis, and YOUTH AND MARRIAGE, a student manual, 1951. Both are from Prentice-Hall Inc., New York.

These form a unique set in university curricular materials. Topics range from courtship through marriage, until children are well established in the home. Review questions, special readings, activities, and socio-dramas are excellent features. The student manual has been met previously only in high schools and is now brought to university level. We believe it provides an instrument which will become the student's own and serve him later as well as at present.

MARRIAGE AND THE FAMILY, by Reuben Hill and Howard Becker. D. C. Heath and Co., New York, 1942.

A symposium for university marriage courses written by sociologists, doctors of medicine, psychologists, marriage consellers, and specialists in labour, social research, architecture, religion and rural life.

BEFORE YOU MARRY, by Sylvanus M. Duvall. Association Press, New York, 1950.

There are "101 questions to ask yourself before you marry" in this very readable yet profound little book. Principles to guide you in your answer to wholesome Christian living are illustrated from classes held in churches, theological seminaries and communities through twenty-five years. The foreword, written by the author's wife, says: "Just as you get road maps before taking a trip into unfamiliar territory, so you want now to look over the situation in marriage before taking the final step . . . We have shared a vigorously happy marriage and family life, and we have worked together side by side in family life education in our teaching, lecturing, and writing."

E. Literature for leaders in family life

PREDICTING SUCCESS OR FAILURE IN MARRIAGE, by Ernest W. Burgess and Leonard S. Cottrell. Prentice-Hall Inc., New York, 1939.

This is a study based on research in family life which is as weighty in content as it is accurate in conclusions.

SUCCESSFUL MARRIAGE, by Morris Fishbein, M.D. and Ernest W. Burgess. Doubleday and Co., New York, 1948.

An especially valuable source book on various phases of the physical aspects of marriage.

YOUTH, MARRIAGE, AND PARENTHOOD, by Lemo D. Rockwood and Mary E. N. Ford. John Wiley & Sons, New York, 1945; Chapman and Hall Ltd., London.

A study of the effects of marriage courses given at Cornell University as evidenced in the lives of three hundred and sixty-four men and women who had been students in these courses during their junior and senior years. Discussion of attitudes towards pre-marital behaviour, marriage, parenthood, separation and divorce, as well as major findings and interpretation will help to guide those who are interested in the value of such courses.

THE PRACTICE OF MARRIAGE COUNSELLING, by Emily Hartshorne Mudd. Association Press, New York, 1951.

The Director of the Marriage Council of Philadelphia, a privately operated clinic, writes from fifteen years of experience. She shows the varieties, functions and characteristics of Marriage Councils in

the United States today. The marriage counsellor will find it well illustrated with case histories selected from 2,559 clients counselled during the author's period in this service. The cases are given interview by interview so as to be of greatest value. Those interested in church programs of counselling will find Catholic, Protestant and Jewish described. A useful feature of the book is Appendix B with sixty-eight pages describing existing Marriage Councils in the United States. Those connected with colleges and universities are largely pre-marital services. Others are related to churches, mental hygiene clinics, social welfare agencies, and family courts. A large number are operated privately. The history, staff, fees, number and kinds of clients seen, and method and philosophy of the Councils are given. Educational and research programs, and in-service training are briefly delineated.

F. Religious leaders

It must be recognized that many outstanding books and other writing have come from the pen of prominent Christian leaders. The books by the Duvalls, Mrs. Rockwood, and Skidmore and Cannon are among them. Others are :

DOORWAYS TO A HAPPY HOME, by Mrs. Clarence H. Hamilton. The Bobbs-Merrill Co. Inc., New York, 1950.

This is the result of many experiences with church groups. Both husbands and wives enjoy it as a reading book. It is also recommended as an aid in leading church groups.

THE FAITH OF THE FAMILY (a pamphlet), by Arthur West. The Advance for Christ, 740 Rush Street, Chicago 2, Ill. \$.60.

This is an outgrowth of study groups organized by the Methodist Church across the country in preparation for a national conference on Family Life. The findings of the studies, with those from the fifteen discussion groups in the conference of twenty-five hundred (largely young adult couples) are arranged in six sections for study groups in local churches.

THE CHRISTIAN HOME. Methodist Publishing House, 810 Broadway, Nashville, Tenn. \$2 per year.

A monthly magazine of sixty-four pages. Professionally qualified writers with deeply consecrated religious convictions and good pictures bring help to parents, youth and children in each issue.

Other pamphlets and periodicals

PARENT TEACHER SERIES, by Ruth Cunningham. Bureau of Publications, Teachers College, Columbia University, N.Y. \$.60 each.

This series of pamphlets, with good format, is illustrated with pen and ink sketches by authorities in the field to meet the demand of parents. It includes such pamphlets as "Understanding Young Children" by Dorothy W. Baruch, "Understanding Children's Behaviour" by Fritz Redl, and "Being a Good Parent" by James L. Hymes, Jr. A few of the titles in the latter are: "Wanting Children", "Wanting Children to Grow", and "Parents and Children as People".

AMERICAN MEDICAL ASSOCIATION SERIES. 525 North Dearborn Street, Chicago 10, Ill. \$.15 each.

These pamphlets for teachers and parents are simply written, clearly stated, full-to-the-brim with information. The series include sex education for the pre-school child, the adolescent, the married couple and the woman at menopause.

PUBLIC AFFAIRS PAMPHLETS. 22 East 38th Street, New York 16, N.Y. \$.20 each.

These cover the whole age range from "Three to Six; Your Child Starts to School", through "Building Your Marriage" and "Mental Health is a Family Matter". In Japan government teachers set up nights to copy laboriously the contents of "Keeping up with Teenagers".

LIFE ADJUSTMENT SERIES. Science Research Associates, 57 West Grand Avenue, Chicago 10, Illinois. \$.40 each.

"Looking Ahead to Marriage" by Clifford Adams, and "Understanding Sex" by Lester A. Kirkendall are but two of this long series of pamphlets for older youth as they prepare for marriage and life adjustment. Each one is based on the most reliable research on the area covered. They are suited to the American problem and with few exceptions they met also the problems propounded by Japanese older youth in this post-war era. The conception of sex as more than a biological urge was an expanding idea on which to re-orient life and on which new men and women relationships could be formed.

MARRIAGE AND FAMILY LIVING. The National Council on Family Relations, 1126 East 59th Street, Chicago 37, Illinois. Price for membership in the Council and subscription to the Journal is \$5.00 per year.

A quarterly journal devoted exclusively to the subject as stated. The contents of one number selected at random indicates the trends of men-women relations : "Can We Evaluate Marriage Education", "Education for Responsible Husbandhood", "Traditional and Developmental Conceptions of Fatherhood", "Student Fathers with Their Children", "Characteristics of Married Veterans", "The Code of Parents and Youth", News and Notes, and Current Literature Reviews.

The comics

The daily papers carry many comics which reflect men and women relations. Two of these are notable in current issues.

BLONDIE and her husband and their nearly-teen-age son present family situations which are universal, laughable and usually educational. The Japanese found them so universal that they were generally their favourite comics. "Just like our family", each one declared. The New York State Mental Association has a booklet, BLONDIE, prepared by the same artist in the same style.

NANCY is a little girl who appears regularly with her friend, the little neighbour boy. From day to day they carry on in a companionable child way ; sometimes the boy and sometimes the girl solves the crisis and brings the laugh.

IRMA HIGHBAUGH.

GREAT BRITAIN

A comprehensive survey of standard and recent literature published in Britain on sex and marriage would be an extensive task of doubtful utility for any other than strictly bibliographical purposes. I propose, therefore, simply to mention works which are likely to have value or interest for the general reader who wishes to pursue further the various topics in this number of *The Student World*.

Among the books which approach marriage from the traditionalist standpoint, and contain useful historical material, two of the most important are K. E. Kirk, *Marriage and Divorce* (Hodder and Stoughton) and *Marriage in Church and State* (S.P.C.K., 1947) —

Dr. R. C. Mortimer's revision of Canon T. A. Lacey's book published in 1912. Comparison of these two editions is sometimes interesting. It is important to consult the second edition of Dr. Kirk's book (1948), as it represents a considerable enlargement and sometimes alteration of the first edition. Both these books treat marriage institutionally against an Anglican background of High Church tendency, but they are none the less valuable for the non-Anglican reader. Both give prominence to the problem of divorce, with reference to which Dr. Kirk's book is largely written, and present the traditional teaching of the Church. Legal questions are naturally discussed, but fuller treatment of these can be found in A. T. Macmillan, *What is Christian Marriage* (Macmillan, 1948), which summarizes the development of Western concepts in a very lucid manner. For the Scottish reader there is Miss Anne Ashley's equally useful book, *The Honourable Estate* (National Council of Social Service, 1950).

For the reader who wants a book which deals with the practical aspects of marriage clearly and comprehensively, there is *Education for Christian Marriage* (S.C.M. Press, 1939), while two invaluable short works on the physical aspect of sexual relation are Dr. Helena Wright's *The Sex Factor in Marriage* (many editions since its enlargement in 1937), and *Sexual Satisfaction in Women* (1949), both published by Williams and Norgate. The second is particularly important in that it draws attention to facts of the female anatomy about which both men and women are often ignorant, and which have a bearing upon the proper performance of *coitus*.

Among books which deal generally with marriage, Dr. Gilbert Russell's *Men and Women* (S.C.M. Press, 1948) will be found particularly valuable and suggestive. Those who wish to follow up some of the questions mentioned in my article in this number can do so in my book, *The Mystery of Love and Marriage* (S.C.M. Press, 1952), which contains also some historical material.

The problems connected with sexual conduct and with marriage often involve questions of technical "doubt" and "perplexity". There may be some who would wish to study this branch of morals in some detail, and they will find useful guidance in Lindsay Dewar and C. E. Hudson, *Christian Morals* (Hodder and Stoughton, 1945), and particularly in the lucid pages of Dr. R. C. Mortimer's *The Elements of Moral Theology* (A. and C. Black, 1947). Dr. K. E. Kirk's books, *Some Principles of Moral Theology* (Longmans, 1926) and *Conscience and its Problems* (Longmans, 1933) will carry their studies further. These works will serve to acquaint them with the principles of this branch of theology, and, if they find themselves in

disagreement with some of the conclusions reached, should stimulate them to examine the points of divergence, and to test both their own and the traditional premises of moral conduct.

The fullest consideration of sex itself is still, I believe, Dr. Otto Piper's *The Christian Interpretation of Sex* (Nisbet, 1942), but the following are also useful: T. R. Milford, *A Christian Philosophy of Sex* (S.C.M. Press, 1949), and Leonard Hodgson, *Christian Teaching about Sex* (S.P.C.K., 1942). Much careful study needs to be given to the study-outline, *A Study of Man-Woman Relationship* (S.C.M. Press, 1952), which develops several new and important themes, and in connection with this should be read Canon R. W. Howard's sermons, *Should Women Be Priests?* (Blackwell, 1949) and Ursula Niebuhr's articles, *The Gospel, Women, and the Church*, in *Theology* for September and October, 1951. Doubtless Kathleen Bliss's forthcoming book, *The Service and Status of Women in the Church*, will also be an important contribution to this particular debate.

For an understanding of sexual love, Dr. Martin Buber's *I and Thou* (trans. R. Gregor Smith, Edinburgh, 1945) is still of critical importance, and the later writings, *Dialogue* and *The Questions to the Single One in Between Man and Man* (Kegan Paul, 1947) also contribute towards a fuller understanding of personal relation. The "theology of romantic love", a subject which Charles Williams¹ made peculiarly his own, and which cannot be neglected by anyone wishing to understand sexual relation, is dealt with in his books, *The Figure of Beatrice* (1943), *The Descent of the Dove*, chapter 6 (1949), and *He Came Down from Heaven* (with *The Forgiveness of Sins*, 1949), chapter 5, all published by Faber, and also in *Religion and Love in Dante* (Dacre Press, no date). Another illuminating piece of writing is the essay, "The Meaning of Love", in *A Solovyov Anthology* (S.C.M. Press, 1950)² — a summary of the main points in the original, while perhaps the most profound contribution to our understanding of love, has been made by Jean Guitton in his *Essay on Human Love* (transl. M. Channing-Pearce, Rockliff, 1951). On the development of pseudo-romanticism, and its effect upon social life and thought in the West, there is Denis de Rougemont's book, *Passion and Society* (transl. M. Belgion, London, 1940), which combines an acute social diagnosis with a dubious historical theory — the latter should not prejudice the reader against the former. On the origins of romanticism and its literary development C. S. Lewis's *The Allegory of Love* (Oxford, 1938) is important.

¹ See *The Student World*, II, 1951, for review of Williams' books.

² See *The Student World*, II, 1951, for review.

There are certain Roman Catholic works which can be profitably consulted for historical details, though there is bound to be much in them with which the non-Roman reader will disagree. G. H. Joyce's *Christian Marriage* (Sheed and Ward, 1948) is a very able account of the development of the catholic conception of marriage in its theological and legal aspects, and the three volumes of Dr. E. C. Messenger's *Two in One Flesh* have some interesting criticism of the traditional ideas concerning sex, and attempt to restore a healthier outlook. These, and the papal encyclical, *Casti Connubii* (C.T.S. ed.), afford a useful acquaintance with the views and theories of a Christian communion which adheres strongly to traditionalist conceptions of sexual relation; it is important to understand such views, whatever one may think of them. A very significant work, now not easy to obtain and no longer available new, is Dr. Herbert Doms' *The Meaning of Marriage* (Sheed and Ward, 1939); the action of the Vatican in 1942-1944, which led to its withdrawal from circulation, invites speculation upon an interesting and, one may hope, not finally concluded chapter in Roman Catholic thought.

Among works of general interest may be mentioned Claude Chavasse, *The Bride of Christ* (Religious Book Club, 1939), a biblical study in "nuptial theology", and O. D. Watkins' comprehensive and still useful *Holy Matrimony* (London, 1895), which contains much data from patristic sources connected with divorce and indissolubility. Dr. Oswald Schwarz has written a book, *The Psychology of Sex* (Penguin, 1951), chapters in which deserve very close study — though it should be pointed out that certain of his ideas in connection with the value of prostitution and the "affair" in forwarding male sexual development are obviously such as no Christian can endorse. Fortunately, the really helpful and often most suggestive sections of the book do not in any way depend upon his views in this particular connection, which may safely be ignored.

There is hardly any useful literature on the problem of homosexuality, but one book, *The Invert*, by "Anomaly" (2nd ed., Tindal and Cox, 1948) deserves study. There is also a pamphlet, *Homosexuality in Women*, by Albertine Winner (reprinted from *The Medical Press*, Sept. 3, 1947, vol. CCXVIII, No. 5652), and an article of mine, *The Problem of Sexual Inversion*, in *Theology*, February 1952.

One of the best treatments of celibacy will be found in *Celibacy and Marriage* (Theology Occasional Papers, New Series, No. 7, S.P.C.K., 1944), an essay by Henry R. T. Brandreth entitled "Clerical Celibacy", which contains a good deal of value to others than clergy who are interested in questions relating to the single life.

Two pamphlets dealing with moral problems of considerable moment may be mentioned: the Report of the Archbishop of Canterbury's Commission, *Artificial Human Insemination* (S.P.C.K., 1948), and *Human Sterilization, Some Principles of Christian Ethics* (Church Information Board, 1951).

I have not attempted to include in this survey any books other than those which are generally easily accessible to be of immediate use to the readers of this number of *The Student World*. The works mentioned will, in turn, refer them to other books, should they wish to pursue their studies in more detail — in particular, psychological works and collections of case histories which have interest mainly for the specialist.

SHERWIN BAILEY.

FRANCE

"*Woman too is a person*"

This statement of the periodical *Esprit*¹ in June 1936 is both a protest and an investigation — a protest on the psychological, the economic and the ethical plane; an investigation born of the groping search and the aspirations of women who were brought up in a bourgeois milieu. It is difficult for such women, who have acquired a wide culture, to pierce through the veil of false femininity.

"Our generation is the first in which, at least among the bourgeoisie, woman is given an education equivalent to that of man. A great experience is thus beginning . . . We shall have to fumble, to be alternatively audacious and prudent . . . Freed of the weight of easy and misleading mysteries, woman may perhaps arrive at some great metaphysical mystery from which she will be able to communicate with the whole of mankind for its enrichment rather than its entertainment . . ."

The myth of amour-passion

Denis de Rougemont published in 1939, just before the war, his reference book on *L'amour et l'Occident*² which has become a basic text on the subject. Analyzing in detail different literary works, the author shows how the myth of *amour-passion* was born, flourished, and developed from the legend of Tristan and Isolde in the Middle Ages, passing through *amour courtois* and up to the present time.

¹ Special number of the periodical *Esprit*, June, 1936. Editions du Seuil, 27 rue Jacob, Paris 6^e. (Supply exhausted.)

² D. DE ROUGEMONT, *L'amour et l'Occident*. Plon, Paris, 1939.

He explains how this myth came to dominate our way of feeling and thinking, and in conclusion he shows the limitations of *amour-action* or *amour-fidélité*, which implies a respect for the person.

Basing his reflections on the same observations, Roger Breuil underlined in 1946 the unfortunate effects of this myth: "Our civilization is still based on the myth of *amour-passion* (*amour-fatalité*). If we could purge it of romantic love, half the sufferings of women would be over."

Protestants enter the debate

In 1936, shortly after the periodical, *Esprit, Foi et Vie*¹ devoted its November-December issue to the problems of love — *Eve, où es-tu ?* This number marked the beginning in France of a new exegesis, of a new biblical reflection.

A group of pastors and theologians popularized the discussion in 1942 by a publication entitled *L'homme et la femme*². They start from the most recent interpretations of Genesis: the *couple* and not the individual is the essential reality, the image of God. From this they deduce a morality and a behaviour: man and woman are the two aspects of the same creature, who is both double and responsible — the consequences to be looked for on the level of love and marriage. This work is presented in condensed and slightly didactic form, as are all the books published in this collection; it may be compared to a superior kind of catechism (see also *L'homme et la famille* which studies the relationships of parents, and of parents and children).

A scandalous but "reasonable" book

In 1949 Simone de Beauvoir's book on *Le deuxième sexe*: (1) *Les faits et les mythes*, and (2) *L'expérience vécue*³, awoke from their torpor Protestants and people in general, and provoked scandal by its exposure of case histories and of indecency. Behind this severe analysis written by one of the beings who are always considered as "second" or "other", we must however discern more than just an

¹ *Foi et Vie*, Nov.-Dec. 1936, with the following articles: *Le problème sexuel*, by W. VISSER 'T HOOFT; *Eve, où es-tu ?* by H. BODDAERT; *Eros et Agape*, by R. DE PURY; *L'homme et la femme dans la Bible*, by A. PAULSEN; *L'actuelle crise du mariage*, by E. THURNEYSEN.

² *L'homme et la femme*, by Pastors FINET, JOUSSELLIN, PONT, RIEBEL, THURNEYSEN. Collection "Protestantisme". Je Sers, Paris, 1942.

³ SIMONE DE BEAUVOIR, *Les faits et les mythes*. Gallimard, 1949; *L'expérience vécue*, Gallimard, 1949. See also the review article by A. DUMAS, *Le deuxième sexe, un livre raisonnable*, in *Foi et Vie*, Sept.-Oct., 1950.

erotic or commonplace protest. The author does not merely mention the right to live, the right to be independent, the right to love ; she goes further than these traditional demands of woman, or rather, she envisages them on another plane, and looks at them in the light of history — the history of economic factors, of false myths, of psychoanalysis, and so forth.

This book has been extremely helpful to Christian thinkers, because it denounces the hypocrisy of many a pious sermon, because it shatters the notions of "nature" and of all false myths, because it reminds the reader of the importance and depth of the problem, and finally, because it shows that it is necessary for women to go through a stage of economic independence and autonomy in order to be able to respond fully to a serious calling and to achieve authentic personal discipline.

1951 — *A Catholic statement*

*Le couple chrétien, l'amour et le mariage devant l'Eglise*¹ is less exclusively theological, more literary and more comprehensive than the Protestant symposium mentioned above. It contains some good studies, for example, *Le mystère de l'amour* by J. Madaule. The other articles are either doctrinal or literary and treat various questions, such as the ends of marriage, the sanctification of the flesh, love in contemporary Catholic literature, and the reasons for the indissolubility of marriage. The third part of the book is more specialized, and studies particular sexual or medical problems (chastity, artificial insemination, sex education).

Catholic research

In 1945 some young Catholic married couples decided to meet regularly to share their desire for Christian perfection, their reflections, difficulties and experiments. This group received so many requests and suggestions, that it was led to start, under the leadership of its chaplain, the publication of a quarterly that would answer the needs of many couples and which they called *L'anneau d'or, Cahiers de spiritualité conjugale et familiale*². In addition to the four yearly numbers, there appears once a year a special issue dealing with some important subject. Spiritual inquiry, "sketches and evidences" are centred on such themes as "The mystery of

¹ *Le couple chrétien, l'amour et le mariage devant l'Eglise*, by DANIEL ROPS, Father RIQUET, J. MADAULE, G. THIBON. Amiot-Dumont, Paris, 1951.

² Special number on *La Famille*, 1950. 9, rue Gustave-Flaubert, Paris 17^e.

love", "The father", "Love and suffering", "From childhood to marriage", Christ and the home", "The family" and "The child".

Such positive realities as the rehabilitation of physical love, of human love, in opposition to a certain medieval asceticism; the recognition of human progress within the relationship of man and wife through emulation and mutual concessions that are freely accepted and not just thrust upon them — such realities are discovered and experienced by young Catholic couples who are resolutely saying "yes" to the world of today and looking without fear at the world of tomorrow.

Groups of young women

Meanwhile, in Protestant circles, groups of young women, stimulated by the thought of Karl Barth and the investigations of the World Council of Churches, began some time ago a similar study, which is possibly less systematic but which has a more biblical basis and is bolder and more radical.

To bring these brief notes to a close, we might say that the dialectic of Western Christian thought ranges today between these two poles: that of the family as the basic social unit, as seen by the Catholics, and that of the person with an eschatological destiny, as so aptly and forcefully evoked by Roger Breuil, a great French novelist who died in 1948. "The human beings depicted by Roger Breuil are never fully revealed by their acts and words; they always remain inescapably beyond. Like Galopine hugging to her innermost self the bliss of an incomprehensible deliverance, or Augusta with the plenitude of her joy at the same time sealed in and overflowing from her heart, they come to us, laden with a secret which escapes them unawares and always incompletely. Resisting any kind of determinism and any effort to explain and analyze them, Breuil's characters maintain their independence of the reader... But we feel that this irreducible liberty is at the same time solicited, oriented by Another: they are predestined... This explains why there is at times something unreal in them. I do not mean that they seem unlikely or that they lack inner cohesion, but that a strange distance separates them from us... Bruised, pitiable, ceaselessly tempted, they keep in themselves this mysterious power of renewal of human beings who already know that nothing in this world is irrevocable."¹

But the descriptive work of modern novelists does not exempt us from day-to-day research on the level of the life of men and

¹ *Bulletin jeunes femmes*, Alliance des équipes unionistes, 47 rue de Clichy, Paris 9^e.

women in 1952. Theological research and economic studies must be taken up jointly in this inquiry. The last congress of the young women's groups mentioned above studied all questions related to the work of women, and its conclusions were brought together in the May-June, 1951, issue of the *Bulletin jeunes femmes* (No. 8).

Of course this can never be our last word on the subject. The way is open. Let us go forward.

Additional Bibliography

Theological works

HENRY LEENHARDT, *Le mariage chrétien*. Delachaux and Niestlé, Neuchâtel, Switzerland, 1946.

J.-J. VON ALLMEN, *Maris et femmes d'après Saint Paul*. Delachaux and Niestlé, Neuchâtel, Switzerland, 1951.

Periodicals

Le Semeur, publication of the French S.C.M., number on *Etudes et métiers de la femme*, March-April, 1950. F.F.A.C.E., 11, rue Jean de Beauvais, Paris 5°.

GERMANY

The following survey should not be regarded as doing full justice to the Christian contribution to this subject, and does not claim to be more than a selection of those books and writings which endeavour to present the Protestant viewpoint.

The first to take the courageous step towards the formulation of a Protestant sexual ethic was Otto Piper, now Professor of Systematic Theology at Princeton Theological Seminary, who in the thirties produced his book entitled *Sinn und Geheimnis der Geschlechter* (*The Meaning and Mystery of Sex*, Furche-Verlag, Stuttgart, 1935). He recognized that the Bible "regards sex in the same natural way as any other sphere of life". It does not idealize man, but takes him as he is. Neither does it leave man in hypocrisy and self-deception, but leads him to see the truth about himself and gives his sexual life its true significance and weight as a life lived in faith. The fact that Piper couples this matter-of-fact objectivity with a no-less-comprehensive knowledge of the concrete needs of life, especially those of students, enhances the value of this book.

Two books by Anna Paulsen also appeared before the war and should be mentioned because of the remarkable biblical material contained especially in the first, *Mutter und Magd* (*Mother and Servant*, Furche-Verlag, Stuttgart). The second, *Ich habe dich bei*

deinem Namen gerufen (*I Have Called Thee by Thy Name*, Furcht-Verlag, Stuttgart), dealing with the profession and vocation of the wife, suffers from the fact that the author is so concerned with a general and idealistic presentation of the essence and vocation of the wife that the result is unsatisfactory.

In this connection we should also mention the biblical study by the Dutchman, Dr. A. J. Rasker, which appeared before the war in the publication, *Onze Tijd* (*Our Time*) dealing with the same subject and entitled *De Vrouw, Haar Plaats en Roeping* (*The Woman, Her Place and Calling*). Its frankness is commendable, but it too easily avoids certain difficulties of exegesis, and therefore leads to unsatisfactory results as far as disputed passages, such as I Corinthians 14: 34 ff., are concerned.

The war and its consequences have sharply increased the afflictions of modern man, the roots of which reach far back into the past, so that not only the interpretation of the problem, but also the various suggested solutions have undergone considerable modification. Social orders broke up and with them their theories; laws which seemed immutable lost their validity. Penultimate answers were no longer sufficient, and if one did not want to fall into pessimistic analyses of our time, only a hope based on faith could save one. I should like to mention two books by Christian doctors which try to meet this need in a positive way.

Theodor Bovet, psychotherapist and marriage counsellor in Zurich, writes as a doctor, educationalist and pastor. His book, *Die Ehe, ihre Krise und ihre Neuwerdung* (*Marriage, Its Crisis and Its Re-creation*, Paul Haupt, Berne, 1946), is based on a knowledge of the Christian community. Bovet knows the Gospel, which enables him to see things in their proper dimensions. Nothing is embellished, nor is anything sacrificed. It is not always easy for the author to let go of old props, and sometimes he abandons them only with difficulty, but he allows himself to be led, because he *is* being led, and therefore his book may also give guidance to others.

Ernst Michel enters still deeper into the needs of the present day and pushes forward even more energetically in dismantling all facades. He too is a doctor, and has published his book on *Marriage* (Ernst Klett Verlag, Stuttgart, 1950, 2nd edition) after years of experience in pastoral care. It is a study of sexual relationship in which he uses the insights of depth psychology to draw his conclusions. He also examines the questions which occupy both philosophy and theology in our day. Michel is a Catholic, but thinks in Protestant terms. Fearlessly he contradicts the Catholic conception of marriage as a sacrament and the accompanying emphasis on it

as an institution. He is concerned with man, whom he does not regard as an individual, but whom he takes seriously in his relationship. He makes his analysis on the basis of man's responsibility towards God and his fellow man, without however making this analysis an end in itself, but using it as the means for a positive examination and clarification.

The insight of Christian medical men is matched to a remarkable degree by corresponding theological research. Whereas Emil Brunner's theological ethics, *Das Gebot und die Ordnungen* (*The Divine Imperative*, 1932), had clarified the basis of the previously uncontested theory of the so-called "orders of creation", we now have Karl Barth's theological ethics, *Kirchliche Dogmatik* (*Church Dogmatics*, Evangelischer Verlag, Zollikon-Zurich, III, 2, par. 45, and III, 4, par. 54). Man is here recognized as "a being in meeting" — he exists in confrontation with the thou of God and the thou of other human beings, which in its most basic form is woman for man and man for woman. This perspective implies a new responsibility in the confrontation of the sexes and therefore a new promise. The resulting consequences for the concrete problems of the entire spheres of marriage, celibacy, family and vocation have still to be worked out.

However, a beginning has been made in such writings as C. M. van Asch van Wijk's *Tweezam is de Mens* (*Man in Togetherness*, Amsterdam, 1950) and in Ch. v. Kirschbaum, *Die wirkliche Frau* (*The Real Woman*, 1949) and *Die Frau in der Wortverkündigung* (*Woman in the Proclamation of the Word*, Evangelischer Verlag, Zollikon-Zurich).

Professor Ernst Wolf of Göttingen draws remarkably concrete conclusions in an article on "'Protestant' Marriage Laws?", a theological consideration of a present-day issue, in *Rechtsprobleme in Staat und Kirche* (*Problems of Law in State and Church*, Otto Schwartz and Co., Göttingen).

In conclusion, we might call attention to a series of articles which appeared in the monthly review of the Confessing Church, *Die Stimme der Gemeinde* (*The Voice of the Community*, Evangelisches Verlagswerk, Stuttgart). This includes articles by Dorothea Groener-Geyer on "Woman in the Community", by Elisabeth Stehfen on "The Childless Woman", by Christine Bourbeck on "He shall be your Lord", and by Elizabeth Schwarzhaupt on "The Position of the Woman in Germany" (see 1949, Nos. 10, 11, 12, and 1950, No. 4).

CHARLOTTE VON KIRSCHBAUM.

World's Student Christian Federation

World's Headquarters : 13, rue Calvin, Geneva
Cable Address : *Fuace*

Telephone : 4.73.54
Cable Code : *Missions Code*

QUARTERLY PERIODICAL : THE STUDENT WORLD

July, 1952.

Dear Subscriber :

As you may know, I have been away from the headquarters of the Federation for almost a year due to an unfortunate illness. Consequently I have not been able to carry on my work as editor of *The Student World* as regularly and as thoroughly as I would have wished, and we must all be grateful to the Federation staff who have borne this responsibility in my absence.

I now wish to take this opportunity to write you a short letter, telling you of my return to work and talking with you a little about our magazine. Since my last letter in January, 1951, *The Student World* has published numbers on a variety of subjects : the problems of university life and structure, Roman Catholicism and its relationship to the ecumenical movement, racial problems, the modern doctrine of man, questions related to marriage, sex and family life, and the missionary responsibility of the Church. These are all immediate concerns of the Federation, and much of the material published represents the results of study and research work undertaken by S.C.M.s around the world. These issues have met with an encouraging response among our readers, and we hope to continue this method in the future.

However, in the coming period we intend to deal with such subjects as the political situation of Europe at a time of tension and crisis, recent development of Christian work in the universities of Latin America, and the various ecumenical events which will take place in India next winter — the third World Conference of Christian Youth, the Central Committee of the World Council of Churches, and the General Committee and Conference of the Federation. This emphasis on regional developments is not accidental. Today God has given the Church, and the Federation with it, great opportunities in various parts of the world, and it is our Christian responsibility to make the best possible use of them.

Moreover, in a world which is evidently in a period of rapid change, even of revolution, there are areas which present exceptional possibilities for strategic Christian witness. We shall always try to keep our readers regularly informed of developments in such areas.

It has been gratifying that, in spite of increased subscription rates, the circulation of *The Student World* has been maintained at the same level during the recent period. But this is not enough : *The Student World* must reach an ever-wider circle of readers. I am sure we have here a valid and, God permitting, a fruitful task to perform. We must confront S.C.M. leaders, former members, and all those who follow intellectual developments in the ecumenical movement with the ideas and events which influence that movement and call for Christian decision.

If you are a regular reader of *The Student World*, talk about it to your friends and to all those who might find it helpful in their personal or professional life. If you are not yet a subscriber, consider becoming one. You will help the Federation to carry on this effort of sharing, informing and challenging. If you wish to support the whole program of the Federation, do not only subscribe to *The Student World*, but become a "Friend of the Federation". You will then receive *The Student World*, and the bi-monthly Federation *News Sheet*, which contains news of all Federation activities and of S.C.M. life throughout the world, and you will also be offered reduced prices on other Federation publications, especially on Grey Books, such as *The Christian in the World Struggle* and *Worship in the Ecumenical Movement*.

Above all, do not hesitate to write me your criticisms, comments and suggestions about *The Student World*. If you wish, use the Federation to get in touch with the authors of articles and reviews. As readers of *The Student World* you are not only subscribers to a Christian magazine, but members of a Christian fellowship.

Yours sincerely,

PHILIPPE MAURY
Editor.

☐ Please send a sample copy of *The Student World* to the address given below.

☐ I wish to become a *Friend of the Federation*, and to receive *The Student World* quarterly, and the *Federation News Sheet* bi-monthly.

I enclose
(minimum annual subscription Sw. frs. 17 ; £1 ; \$5.00)

☐ I wish to subscribe to *The Student World* and enclose Sw. frs. 8.50 ; 10s., or \$2.00.

Please send copies of the *Federation publications* as indicated on the reverse side of this sheet to the address given below.

Name

Address

.....

.....

Please send this form to *The Student World*, 13, rue Calvin, Geneva, Switzerland, to any of the addresses listed on the inside of *The Student World* cover, or to the headquarters of any national S.C.M. Payment may be made in cheque, international money order, or in any other way which may be convenient for you.

FEDERATION PUBLICATIONS

Please send to the address on the reverse side the Federation publications marked below :

Venite Adoremus I, containing twelve morning and evening services and services of Holy Communion of various Christian traditions, each in parallel English, French and German texts. Sw. frs. 10 ; 15s ; \$2.50.

Cantate Domino, Federation hymnbook, containing over one hundred hymns from many different countries, all of them in at least three languages — English, French and German. Sw. frs. 8 ; 12s. 6d. ; \$2.00.

The Christian in the World Struggle, by M.M. Thomas and Davis McCaughey, with appendices representing other points of view. A discussion of the basic issues, both theological and political, which face Christians in the political realm today. Sw. frs. 3 ; 5s. ; \$0.75.

Worship in the Ecumenical Movement: A Student Approach, by William Nicholls. A study book on worship in an ecumenical setting to help those responsible for planning worship in local groups and at conferences. The book includes study material and questions on both the theological and practical issues involved in the common worship of Christians from different confessions and offers suggestions for the use of different kinds of services. Sw. frs. 2.50 ; 2s. 6d. ; \$0.75.

The Task of the Christian in the University, by A. John Coleman. A summary of the discussion in the Federation and its national Movements on the "university question". Sw. frs. 2 ; 2s. 6d. ; \$0.50. Also available in French. Sw. frs. 2.

Unto a Lively Hope. A three years' report on the W.S.C.F. 1946-1949. Sw. frs. 2 ; 2s. 6d. ; \$0.50.

The Church College. A report of the Seminar on the Church-related College sponsored jointly by the World Council of Christian Education and Sunday School Association and the W.S.C.F., held in Toronto, Canada, August, 1950. Sw. frs. 2 ; 2s. 6d. ; \$0.50.

• *The Meaning of History*. A report on the conference on "The Meaning of History" sponsored jointly by the Ecumenical Institute of the World Council of Churches and the W.S.C.F. at the Château de Bossey, August, 1949. Sw. frs. 2.50 ; 2s. 6d. ; \$0.75.

Christian Witness in the Resistance. Experiences of some members of the European S.C.M.s, 1939-1945, by Philippe Maury and Andreas Schanke. Sw. frs. 1 ; 1s. ; \$0.25.

The World's Student Christian Federation, by Ruth Rouse. A history of the first thirty years of the W.S.C.F. Sw. frs. 12.50 ; 12s. 6d.

Cinquante ans d'histoire, by Suzanne de Diétrich. A history of the Federation 1895-1945, in French. Sw. frs. 3.50 ; Fr. frs. 210.